

Church Messenger



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Diocesan Organizations



MR. ART. POTTER

President, Diocesan Council, A.Y.P.A., Diocese of Edmonton.

A short story of the A.Y.P.A. appears under Diocesan News. It will be the policy of the "Messenger" to give its readers from time to time information concerning the history and activities of the various organizations within the Diocese.

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Editorial

REFOUNDED LIVES

ALL over the world men and women are thinking very seriously about the reasons that have led the Archbishop of Canterbury to broadcast this Recall to Religion. This is a call to Refound our lives on the fear of God.

The Season of Lent presents us with the very opportunity we need to examine our lives, to determine the foundation upon which we are building our lives. Everything depends upon the character of the foundation, if this is not sound, the superstructure, however attractive, can have no real stability.

It is a commonplace thing today to speak broadly of modern tendencies of irreligion, of nations that have rejected fundamental beliefs, of new forms of thought upon which groups of people are building their lives; but these sweeping references fail to bring home to us the need of our own individual self-examination of the foundation upon which our own personal life is built.

The Archbishop's broadcast was surely designed to make us all aware of the need of our own personal lives, the need that every person has to refound his or her life on the fear of God.

All teaching of the Bible and of the Book of Common Prayer emphasises the individual's need of a refounded life. The tendencies of Groups or Nations are but the sum total of those of individuals.

Everyone has to face numerous personal temptations, everyone has to acknowledge numerous falls before temptation and everyone will have personally to face God, as Judge, for the deeds done while in the body.

Everyone must feel that the sins have separated them from God and that there is no peace of heart and mind, in life or death, until these sins have been forgiven and a new life begun refounded upon the fear of God.

The Fear of God consists of a right relationship with God. This relationship becomes possible only when we have found God in Jesus Christ. Our fear of God then becomes, not an abject fear, but a constant acknowledgment that we owe to Him our daily lives, our several gifts and our constant worship and service. It is not a compulsory debt but a moral obligation and one which must be given freely or not at all.

Since our only approach to God is through Jesus Christ, the Way, the Truth and the Life (John 14: 6) it follows that Jesus Christ is the One on Whom we must refound our lives.

That this is utterly true is seen as soon as we have discovered for ourselves God's Great Plan of Salvation in the Bible. Nothing can alter this great Plan, nothing can take the place of this Plan and be acceptable to God for one moment.

From the time of Adam's fall into sin God dwelt between the Cherubim at the East of the Garden of Eden and a fierce fire or Shechinah unfolded itself to preserve the way of the tree of Life (Gen. 3: 24). God has shown his anger at sin. The same figure is seen in the Tabernacle and Temple. "I will commune with thee from between the Cherubim" (Exodus 25: 22). This taught people the need of a Mediator, of a personal Saviour, as the Way of Life as well as of access to God.

By sacrifices men were taught to refound their lives on the Fear of God until the way to God was offered to men by the Blood of Christ. In the Prayer of Consecration (prayer book, page 285) we acknowledge God's great gift of Jesus Christ, Who suffered death upon the Cross for our redemption; Who made there a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for the sins of the whole world. Here we behold the Lamb of God.

To the foot of the Cross of Jesus Christ let us come during this Season of Lent. Here let every life lay down its burden of sin. Here let every soul be washed in the Blood of the Lamb of God. Here let each one of us Refound our Life upon the Fear of God.

"For other foundation can no man lay than that is laid, which is Jesus Christ (1 Cor. 3: 11)."

G. G. REYNOLDS,
Rural Dean of Edmonton.

Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

Diocesan News

DIOCESAN ORGANIZATIONS

THE A.Y.P.A.

The A.Y.P.A. was first organized in the Diocese of Huron in the year 1903 and has since become a Dominion-wide body recognized as the official young peoples association of our church and is operated in conjunction with the General Board of Religious Education. The programme of the organization is a four-fold one incorporating the principles of Worship, Work, Fellowship and Edification; endeavoring to promote the attendance of ourselves and others at Divine Service. To co-operate in all forms of church work, local, general or missionary, and to further Christian fellowship and edification among the members, with the motto "For Christ and the Church" being adopted as an expression of these aims.

The first council was formed in the Edmonton Diocese in 1927 under the patronage of Bishop Gray. Mr. Elmer Stutchbury held the office of president for two years and was succeeded by the present president, Mr. Art. Potter. Steady progress has been made and there are now sixteen branches affiliated with the Diocesan Council.

The council conducts various inter-branch activities including the Annual Dramatic Contest for the Bishop Burgett Cup, Oratorical Contest for the Canon Pierce-Goulding Cup and an annual week-end conference held just before the Lenten season.

The Diocesan Council is represented on the Dominion Council by Mr. Art. Potter who is Dominion Vice-President for the Ecclesiastical Province of Rupert's Land.

D.B.R.E.

The committee in charge of the Kapasiwin Diocesan Camp is now ready to receive applications from organizations within the Diocese for the use of the camp during the coming season. The rental charge will be merely nominal—within the means of any group. As far as possible the length of period asked for will be granted.

Since the camp will have capacity for a large number, it will help if neighboring parishes combine their groups of the same age or organization. Deanery groups are suggested. Address enquiries or applications to Rev. S. F. Tackaberry, 11138 127th St., Edmonton, and discuss the matter with the D.B. Deanery representatives, Rev. W. A. Hunt, Mayerthorpe, Rev. C. E. F. Wolff, Vegre-

ville, Rev. T. J. Matthews, Viking, Rev. W. M. Nainby, Sedgewick.

Not enough Sunday Schools in the Diocese are adopting Sunday School by Post pupils. Seventy cents paid to Miss Camp by any Sunday School or individual church member in the Diocese ensures that one more Sunday School by Post member will be taken care of. This is a big work and it needs your interest.

Steps must be taken immediately to add necessary buildings on the Kapasiwin Camp site. The A.G.C. (Anglican Girls' Council) is on the way to finance one dormitory. A second dormitory is necessary. The camp cannot function properly as a church camp without its chapel. Let parish groups in the Diocese now, at the beginning of the year, undertake a voluntary pledge to raise some definite amount, and let us know of your decision. The value of the Kapasiwin Diocesan Camp to this Diocese will be far greater than we can estimate. And, in the meantime, it is ours. It is available. Let us use it and improve it.

Is your parish getting all the benefits available under our free lantern and slide contract with the University? The lantern is there and church organizations have the choice of all the University slides. Write, Dept. of Extension, University of Alberta, mentioning the "Anglican lantern."

Wanted—A design for a chapel for the Kapasiwin Camp site. Send in yours to the Secretary.

WOMEN'S WORLD DAY OF PRAYER

The Women's World Day of Prayer will be held on Friday, February 12th, in All Saints' Pro Cathedral from 3 to 4 o'clock.

Mrs. H. P. Reid, President of Edmonton Diocesan Board of W.A. is in charge of arrangements this year, assisted by Mrs. S. F. Tackaberry. Those taking part in the service will be representatives of the following denominations: The Anglican Church; The United Church; The Presbyterian Church; The Baptist Church; The Christian Church; The Nazarene Church; The Salvation Army.

A RACKET EXPOSED

In periods of financial stress parishes are apt to turn to unusual methods with a view to raising money to assist parish financing.

MacLean's Magazine some time ago exposed a "racket" employed by high pressure salesmen which reacts to the detriment of churches, fraternal

organizations of various kinds and unsuspecting advertisers. An individual approaches a church or fraternal organization and offers to publish for it a Year Book or magazine which will contain articles on the activities of the organization, its history and a number of photographic cuts. The individual will agree to furnish copies of the book for distribution, and to pay a sum of money to the organization. He agrees to finance the cost of the publication by soliciting advertising, his profit to come out of the advertisements received, the organization to be under no financial responsibility.

On the face of it the proposition seems perfectly legitimate. Unfortunately, in many cases the enterprising gentleman who undertakes the work will solicit and obtain payment for a considerable column of advertising and then disappear leaving the organization obligated to complete the book at considerable expense in order to satisfy the advertisers who have paid their money. Even if the publication is completed it will be found on analysis that the actual cost of publishing together with the amount paid the organization, is very considerably less than the amount received for advertising and therefore the profits of the individual are excessively high. The advertisers will have placed advertising thinking that their money goes to the church and was therefore in the nature of a charitable donation whereas this would be far from the case.

As the writer has had the misfortune to be required to complete the publication of such a book on behalf of a parish vestry and knows of several other cases where a similar situation has arisen, he feels it in the interest of all parishes to draw attention to this objectionable scheme.

D. A. THOMPSON.

(Canadian Churchman of 7th Jan., 1937)

Rural Deanery of Edmonton

ST. FAITH'S

The Annual Parish Meeting was held on Monday, January 14th. There was a very good attendance and the excellent reports from the many and varied Parochial Organizations were well received.

The following officers were elected: Rector's Warden, Mr. L. Booth; Peoples' Warden, Mr. H. B. Cooper; Vestry Clerk, Mr. W. Shillabeer; Envelope Secretary, Miss M. Jackson; Vestry, Vestry, Messrs. A. Potter, H. W. White, J. Shaw, W. Tout, C. Thompson, C. Mann, W. Roberts and L. Burden, Mrs. J. Hall. Delegates to Synod, Messrs. A. Potter, W. H. Jackson, E. Curry, L. Booth, H. W. White, H. B. Cooper.

During the past month many members of the congregation were sufferers from the epidemic of Flu which visited the city. On Sunday, January 24th the Primary Sunday School had only 48 children and ten teachers in attendance, whereas on January 17th the roll showed 150 children and 13 teachers. However, we are glad to report, the attack was of a mild type.

We thank Mrs. J. Hall and the Intermediate W.A. for the presentation of Hymn Books to the church.

The Lenten Season is drawing close and may we make full use of it in preparation for Easter. A Lenten well spent will bring a joyous Easter. The Evening Service on Ash Wednesday will be at 8 p.m.

ST. LUKE'S W.A.

The annual meeting of the W.A. was held in the Church basement with Mrs. Wills presiding. Rev. W. H. Hatfield took the opening prayers. Reports were read, showing an increase of attendance, both at business and devotional meetings. Much interest has been taken in the devotional meetings and our thanks are due to our Vicar, Rev. W. H. Hatfield, for the great help he has given us on the Study Book.

The officers elected for 1937 were: Mrs. W. H. Hatfield, Honorary President; Mrs. A. Wills, President; Mrs. W. Goodwin, Vice-President; Mrs. F. Jones, Secretary; Mrs. R. W. Ritchie, Treasurer; Mrs. H. Fishburne, J.W.A.; Mrs. A. Bradley, Little Helpers; Mrs. Blitch, E.C.D., U.T.O.; Mrs. H. Fazackerley, Living Message; Mrs. Beeby, Prayer Partner; Mrs. A. Frampton, Dorcas.

A cordial invitation is extended to any church member in the parish, to join us in our work. Meetings are held 2nd and 4th Thursdays of each month at 2.30 in the Parish Hall.

ST. MARK'S

Retrospect

It is very gratifying of the Vicarage Redemption Fund Committee that the Fund was launched in October has reached its objective. More than \$400 was realized which leaves about \$135 to clear of the mortgage. The committee wishes to thank those who contributed and those who worked hard to make this a great success.

The Annual Meeting of the Church was held on Monday, January 18th, and very good reports were presented. The following officers were elected for the ensuing year: Vicar's Warden, Mr. H. Bromley; Peoples' Warden, Mr. A. Holmes; Secretary-Treasurer, Miss J. Lawrence; Vestry, Mr. B. Bladon, Mrs. H. Bromley, Mr. F. Hayden, Mr. C. Ayling, Mr. H. Hayden, Miss R. Clark, Mr. A. Witcherly, Mrs. F. Williams, Miss M. Holloway. Envelope Secretary, Miss Bessie Hayden.

W.A.

The Annual Meeting was held January 14th and very gratifying reports were read by the various officers. Work has commenced on the Bale and various work on the same is being done by the members. The election of officers were as follows: Honorary President, Mrs. C. Storey; President, Miss Bessie Hayden; Vice-President, Mrs. F. Baines; Treasurer, Mrs. E. Corlett; Secretary, Mrs. A. W. Holmes; Thankoffering, Mrs. E. Hayden; Little Helpers, Mrs. G. Gibbs; Chancel Committee, Mrs. Corlett and Mrs. A. Fleming.

A Whist Drive was held on Thursday, 21st, and owing to illness of a large number of members and friends the turnout wasn't as good as expected, but nevertheless those who were there had an enjoyable afternoon. The prize was won by Mrs. A. Witcherly.

An illustrated lantern lecture on "Africa" will be given in the Parish Hall on Thursday, January 28th, at 3 p.m., and all ladies of the parish are cordially invited.

Choir

Mr. Bert Bladon was again elected president for 1937, with J. Lawrence as Secretary-Treasurer, and K. Holloway, Librarian. There are several vacancies in the choir and anyone desiring to assist in the valuable work will be welcomed. Tenors and Bass are needed.

A.Y.P.A.

This organization meets every other Tuesday and are having splendid times. Several speakers on Religion and Education have been enjoyed by the members. The Branch was invited to a social evening by Leduc A.Y.P.A. and thanks are extended to that branch for the splendid time had by all. Thanks Leduc, and Mrs. Tarney!

A one act play, "Oh, Uncle Hiram," written by the vicar and directed by Mr. F. Hayden, was produced in Parish Hall in conjunction with St. David's Male Voice Choir, and the whole evening was a huge success. The cast included: T. Patterson, T. Hayden, Cliff Jones, Sid Priest, Maurice Holmes. Thanks Mr. Williams and all your choir for co-operating with us and giving us such a splendid evening.

Dramatic Society

This recently formed organization, under the leadership of Mr. B. Bladon, is now rehearsing "The Haddon Hall Mystery," and it is hoped that the play will be ready by the end of February.

ST. STEPHEN'S

Sunday Services—8 a.m., 11 a.m., 7.30 p.m. Sunday School, 10 a.m.

The Annual Parishioners' Meeting was held on Tuesday, January 26th. Mr. Swaffield was appointed Rector's Warden, and Mr. James Watson was elected Peoples' Warden. The Missionary Apportionment has been paid in full and the amount of indebtedness is very small.

Reports were presented from the Wardens, Willing Workers, Sunday School, Men's Guild, A.Y.P.A., Guides and Brownies, Scouts and Cubs, Altar Guild, Girls' Sunday School Club, and from St. Matthew's Mission. Mr. Whiting presented the Mission Report and Mrs. Crumb the W.A., Social Committee and Sunday School and Choir Reports.

Altogether a very satisfactory account of the year's work.

The Envelope Secretary for St. Stephen's, Mr. Buchanan, expressed the hope that he would have fifty subscribers in the near future. A good Vestry was elected and the prospects are bright for 1937.

In spite of the prevalence of the "flu" and the coldness of the night there was a large and thoroughly representative meeting with an atmosphere of complete harmony and co-operation.

A new heating system is being installed which it is hoped will materially cut down the fuel cost.

Votes of thanks were given at the conclusion of the meeting to the leaders and members of the different organizations and a special vote of thanks was accorded to His Lordship, the Bishop, for his constant and unflinching care for the welfare of St. Stephen's.

ST. PETER'S

At the Annual Meeting of St. Peter's Church the following officers were elected: Wardens, Frank Niblett, W. R. Evans; Envelope Secretary, N. C. Lyster; Vestry, Mesdames Burnup, Marsden, Rock., Messrs. Bell, Campbell, Clegg, Cruickshank, Dennis, Eastwood, Gladden, Huntley, Peart; Representing A.Y.P.A., Mr. Sims; Sunday School, Mr. Wright; Auditors, Messrs. Brown and Lindsay; Lay Delegates, Messrs. Baker, Clegg, Gladden and Peart.

On January 18th, St. Peter's Men's Guild sponsored a delightful concert in Westmount Community Hall. The artists were St. David's Welsh

Male Voice Choir, Mr. Holmes of the Dickens Players, Noland Henderson and Douglas Johnston.

On Shrove Tuesday evening, February 9th, St. Peter's organizations are sponsoring events in a Parish Carnival in Westmount Community Hall. The programme of events and attractions will be novel and attractive. All participating are to be in costume. Many worth-while prizes have been donated already. All the youth and adult organizations will be active and there will be no pause in the evening's fun.

Confirmation Classes in both St. Peter's and Church of the Good Shepherd are under way. The Rector will be glad to discuss this matter with any parishioner who has not been confirmed.

Arrangements are being completed for the erection of a new porch and choir vestry on the west end of the church. The present porch is to be transformed into a baptistry. Financial help from individual members of the parish is asked to pay for the addition.

On March 7th, Mothering Sunday, members of St. Peter's will welcome all former members of the parish to Evensong at 7.30 p.m., and to a cup of tea and social hour afterwards. All former members and friends of the parish are invited.

The Rural Deanery of Vermilion

CHRIST CHURCH, MANVILLE

The Annual Meeting was held at the home of Mr. J. Croft, on January 18th, 1937. Although the night was very cold, the meeting was very well attended and all accounts presented showed very healthy signs. Election of officers was as follows: Vicar's Warden, Mr. H. Arnold; Peoples' Warden, Mr. G. Pemberton; Vestry, Messrs. Croft, Whitehouse, Donald, Brady, R. Jones, Burch, Mercer and Robinson. Mr. G. Brady was appointed Secretary to the Vestry.

The Annual W.A. Meeting was held at the home of Mr. G. Robinson on Friday, January 15th, 1937. The financial statement for the year proved that the W.A. had been very active indeed during the year. Besides adding new doors to the interior of the church, they had paid the Apportionment and Insurance for the year.

Officers elected for the year were as follows: Honorary President, Mrs. Williams; President, Mrs. A. Rutherford; Vice-President, Mrs. H. Arnold; Secretary, Mrs. G. Robinson.

INNISFREE

The W.A. Annual Meeting was held on Tuesday, January 19th, 1937. Reports for the year showed that they had paid fifty dollars to Manville, the Diocesan Apportionment and a donation to the Restoration Fund. Officers for 1937: President, Mrs. D. Burch; Secretary, Miss A. Bell.

ST. ALBAN'S, CHAILEY

With the death of the Reverend Evan H. Webb, St. Alban's was transferred to the parish of Christ Church, Manville.

At a very well attended meeting in December, 1936, one and all pledged to do all possible to make a success of the church life of the parish.

The following officers were elected for 1937: Vicar's Warden, Mr. W. Cornish; Peoples' Warden, Mr. Ronald Scott; Members of the Vestry, Mr.

Empty Churches



HAVE just been reading an article on the above subject by Canon Simpson of Chester Cathedral. Whether churches are well attended or badly attended depends largely, in the opinion of Canon Simpson, on how the Services are conducted. Dull empty sermons, general slackness and stuffiness in the rendering of the Services are things that are bound to lead to diminishing congregations. But we are reminded that the way the Services are conducted depends upon something else—What does the Church stand for? Where the Church stands for a real, living religion, it will not lack a congregation. And there I find myself in entire agreement with Canon Simpson. “The dreadful weakness of the Church,” he says, “is that

in so many parishes, it stands for so little. In some parishes what is preached is only kindness and good fellowship—excellent things of course, and fruits of the Gospel, but not the Gospel itself. In some parishes the Church offers little but a round of amusements and social functions. After all, the *Church is here to give the people religion*, and if she cannot do that she had better be allowed to die out. ‘Cut it down; why cumbereth it the ground?’ If the Church of Christ can no longer teach men the religion of Christ, then, let it go.”

But I hear some one say, “People today do not want to hear about religion.” That, my experience would lead me to say, was not a true statement. On the other hand, I think it is true that people are turning to religion in these troubled times, in search for some basis for faith and morality. But the fact seems to be that they are not able to find such a basis in the Christian religion as the Church is presenting it. They go to Church asking for bread, and what they too often get is, not a stone, but good advice about this or that or the other thing, or laments about present-day world conditions. But what people want is something more than good advice, they want the good news of God’s revelation and redemption. People want to know about God, not merely to satisfy the curiosity of their minds, but the longing of their hearts. They want something upon which to build their lives, something solid and enduring upon which to rest their souls. They want to know what is the meaning and purpose of the life they are living. Is life anything more than just a ripple, or have we been created as cogs in the wheels of a vast machine to serve our purpose and be thrown away when worn out? And they want also to know about the hereafter. Is there anything after this life, or do we just cease to exist?

These are questions that men want answered, and it is in the teaching of Christ that the answer can be found. He has taught us that God is our Father and we are His children. He has told us what human life is intended to be, the purpose for which it is to be lived, and He gives us the power by which so to live. In Jesus we have the promise of a life hereafter, which is really life, and not merely a continuation of existence.

The Church has this message of hope and the purpose of the Church is to broadcast this message to everyone who will listen. Where that is done with earnestness and effectiveness, people will come to hear and to worship.

—CURATE.

Comments Original and Otherwise

"Curate"

KING GEORGE VI.

From a Montreal daily I quote the following paragraph regarding our new King.

"In thinking of him, the old phrase, 'every inch a king', comes spontaneously to mind. He has the dignity, the calmness, the human touch and the sane common sense that the position of King demands. Under him, we will suffer from no 'alarums and excursions'. The outside world will probably provide plenty of these. In our own household, we should find nothing to disturb us or to distract our attention in the dangerous days to come."

THE LAITY'S JOB

The Archbishop of York, speaking recently in England, emphasized the need for all communicants to be witnesses for Jesus Christ, and welcomed the News Team Movement inaugurated by the Church Army. The Church, he said, was created not as a club of luxury for its members, but to enable the members to draw the outside world into the happy family and its blessed feast.

And Prebendary Carlile, founder and head of the Church Army, alluding to this statement of the Archbishop, makes this comment.

It is the laity's job. The over-strained clergyman, cruelly regarded as professional by the non-churchgoer, is discounted. The lay voice gets a far better hearing. An outsider hears one of his own sort for the first time and gladly asks how the Christian life works out in everyday experience. This leads him to think, and he feels now he wants to experience the new life about which he has been hearing. A friendly cup of tea and biscuits, a kind of Agapee as of old, gives the contact which is so vital, and he surrenders his life to the true and only safe Dictator for the world."

Here in Canada we have a plan for the evangelization of Canadian life. So far our efforts have been confined mostly to speeches at large gatherings of people. Such demonstrations no doubt are helpful, but if Canadian life is ever to be effectively evangelized, it will be done by the witness of individual Christians among the people with whom they come into contact from day to day.

TRELLE OF PEACE RIVER

Herman Trelle is the son of German parents who came from Idaho to Edmonton several years ago. He was educated at the University of Alberta and won a commission in the Flying Corps during the war, though he was not sent overseas. When the war ended he was left without a job. He determined to try his fortune up in the Peace River country where he took up a homestead, and though without any previous experience, he started to grow wheat. Four times now he has been crowned "Wheat King" in Chicago. His original homestead has now been expanded into a 480-acre farm, off

which he harvests the finest wheat and oats in the world. The story is worth telling as an illustration of the ageless truth that intelligence, and hard work will always achieve success.

CHURCH UNION IN LONDON, ENGLAND

The Congregational Church in London, known by the odd name King's Weigh House, Mayfair, is known to many Canadians because it was there that Dr. W. E. Orchard, a clergyman of the Congregational Church, carried on a Service of a very advanced ritualistic type. Dr. Orchard has since gone over to the Church of Rome.

Now comes the news that this church is to enter into communication with the Church of England, while it retains its present constitution, and to a large degree its existing form of Service.

Rev. C. P. Gliddon, vicar of St. James', Walthamstow, has been appointed priest in charge, and is to have associated with him Rev. E. J. Rush, who has been the minister of this Congregational Church for several years.

The appointment is reported as having the approval of the Bishops of London and Chelmsford, by the former of whom Mr. Rush is to receive Anglican ordination.

The sacraments we are further told are to be administered only by priests whose orders are approved by the bishop of the diocese, but the pulpit will be open to both Anglican and Non-conformist preachers. It is a somewhat novel experiment, but the Church in the Motherland seems ready to do some things, that the more rigid type of Churchmanship in Canada would shrink from.

DUTIES OF CHURCHWARDENS

The form of election and the status of churchwardens is not the same in every diocese, but there are certain duties which are everywhere associated with the office. One important duty is the management of the funds of the parish or congregation. Great care should always be taken that vouchers are received for all accounts that are not paid by cheque, in order to make it possible to have the accounts properly audited at the end of the year. More than once I have seen the annual statement of receipts and expenditure presented on a scrap of paper with no vouchers attached, and no attempt having been made to have them audited.

Another duty of the churchwardens is to look after the payment of clerical stipends. This often involves a considerable amount of trouble. The man who is not prepared to do the work ought not to accept the position.

CLERICAL STIPENDS

Now that conditions have undergone considerable improvement financially, I would like to make an appeal to churchwardens and congregations to restore any reductions that have been

(Continued on page 7)

Christ and Twentieth Century Geography

By Rev. Ebenezer Scott, M.A., B.D.

St. Luke, introducing the narrative of our Lord's birth, consciously or unconsciously adopts a proud Roman fiction in the imposing sentence, "There went out a decree from Caesar Augustus, that all the world should be enrolled." This did not represent the exact truth. The Emperor Augustus had prescribed definite boundaries, outside of which the Roman Empire was not to be extended,—a policy which he solemnly bequeathed to his successors.

But the artistic genius and the spiritual foresight of St. Luke are both at work when he fixes this mark of worldwide empire on the event that was about to take place in the little town of Bethlehem.

The map of the twentieth century presents, indeed, a very different picture from any which could have been drawn by the most truth-loving and conscientious citizen of the Roman Empire in the first century of the Christian era. In such a map, the island of Britain would have formed the extreme limit to the west. Australia and the Southern Seas, like the Americas and the whole western hemisphere, were still hidden in the distant future. The vast interior of Africa remained the "dark continent" until our own times. Any knowledge of the ancient countries of the Far East, as we still call it, had advanced little beyond guesswork and myth.

The greatest of men must be born at some one spot on the world's surface; and Jesus Christ, who crowned humanity with the greatness of heaven, could be no exception. Further, that one spot where Christ made His appearance in the world of men had already been determined by Divine Providence and by the course of history. In the fulness of times past, He appeared in the little land in which God had chosen to reveal His ways most clearly to men. In the promise and potency of the future, the Christian faith was born within the Roman Empire; and through the Roman power, and through the Roman peace which it had established to its utmost borders, this new faith was given the opportunity to start on its conquest of the world.

Geography is a fascinating and romantic study. In this twentieth century we are nearer a complete knowledge of the wonderful map, drawn by the hand of God, than ever before. But already, in the first century of His birth, Christ had claimed it all for His own. All the world belongs to Christ.



Something More About the Budget

The Bishop of Saskatchewan is absent from his diocese for reasons of health. Bishop Hamilton, late of Japan, spent a month in Saskatchewan taking Confirmation Services. A report of his work was published in a Toronto paper. From that report I quote as follows: "My Sunday morning rector met me at the junction and drove me the 28 miles to his parish on slippery snowy roads in his five-year-old Ford of which he is very proud. The **rectory had only one room for all purposes—living room, dining room, kitchen and bedroom.** The rector and his wife sent me to a parishioner's for the night." (The black type is mine.)

At the conclusion of his report the Bishop expresses his satisfaction that the M.S.C.C. had decided again this year to bring the stipends in the missionary dioceses up to a minimum of \$60 a month for the colder months of the year. That undertaking certainly is better than nothing, but somehow I cannot clear my mind of the idea that it is a reproach to this Church of England in Canada, that any missionary priest, who is faithfully doing his appointed work, should, with his wife be compelled to live in a one-roomed shack on a stipend of \$700 a year or less, and with that meagre stipend to provide also for the maintenance of a motor car with which to do his work.

And why is it that these stipends are so low? One reply of course is that the farmers in many of these missionary parishes have been impoverished by successive years of drought, rust, and grasshoppers. The remedy there is beyond our control. The other chief cause of these low stipends is that in later years the Missionary Society (M.S.C.C.) has only been able to pay about 50 per cent of the grants promised to these missionary dioceses.

But why has it not been possible to pay these grants in full? Because of the very serious reduction in the income on apportionment. In 1935 M.S.C.C. only received a total of \$165,401.64 on an apportionment of \$246,540.00. That is, the Society received \$91,138.36 less than the amount estimated as necessary effectively to carry on its work. And this amount of \$165,401.64 received in 1935 was \$93,420.07 less than the amount actually received in 1929.

And that raises the question as to the cause of this very serious decrease in income. Is it because our people are contributing less year by year for the maintenance of the missionary work of the Church? The answer to that question is found in the fact that the Woman's Auxiliary, a society with exactly the same object, and appealing to exactly the same constituency, has suffered in the same period no corresponding decrease in income. Here it should be noted that the Woman's Auxiliary receives its income not from a budget, but direct in designated form from the donors.

Some there are who attribute our decreasing M.S.C.C. income to the fact that there has been a serious reduction year by year in the amount sent in by the parishes to the diocese on account of the

budget. There is an element of truth there, but that is not the whole story. An increase in the total amount received by the dioceses from the parishes, has not always meant a corresponding increase in M.S.C.C. income.

The explanation for this is probably to be found in the fact that at the recent meeting of the Board of Management in Toronto the statement was made, and not questioned, that in one large self-supporting diocese, four diocesan objects were given priority of claim on the budget receipts, that in the case of two other dioceses the receipts in response to the appeal for the diocesan budget were not distributed in accordance with the percentage stated in the appeal, and that in the case of other dioceses, so many diocesan objects were given a claim on the diocesan budget, that the balance remaining for M.S.C.C. was very seriously reduced. All of which goes to show that the choking of the M.S.C.C. supply pipe is more serious where it leaves the diocese than where it leaves the parish.

The remedy. What certainly would help, would be a clear and authoritative statement of the circumstances under which the M.S.C.C. agreed to pool its income with diocesan revenue to form one budget. At that time in every parish and every diocese M.S.C.C. had a steady income from designated subscriptions. When it pooled that income in the budget, it **acquired a fixed equity** in every parish and every diocesan budget. A certain percentage of budget receipts really belonged to M.S.C.C. Should it not be regarded as the sacred trust of every parish and every diocese to see that that equity, that percentage, should remain unimpaired?

—A Delegate.



What Shall We Do?

That is the heading of a message prepared by a Committee of the Convocation of the Church in the Philippine Islands addressed to the Mother Church in the United States. In this message the writers tell the story of the work done there by Bishop Brent in the years following the Spanish-American war. Then the Church in the United States rushed to his help, and supplied him with all the money he needed for the support of his missionaries and for buildings and equipment. Now it seems to those who have gone there to carry on this work, as though the nation had grown tired of its undertaking, and that the Church had grown weary also, and yet nowhere else have the opportunities been so many, or the response so encouraging. The native Christians have been doing splendidly to help themselves. Every year they raise their quota

toward local expenditure, but the Church at home is systematically reducing the amount of its contributions. A concluding paragraph reads as follows: "It is from indifference at home that the Church's work is dying; indifference to lessons taught on almost every page of the New Testament. **A Church without missions must die, too, at home. It must atrophy from want of new blood, of fresher impulses, from the seeping of its spiritual vigour.**"

The Living Church has devoted its editorial page to a consideration of this appeal which it describes as "the most urgent missionary challenge that has ever come to our attention." From this editorial I quote as follows:

"The last and most solemn charge of our Lord to His Apostles was His Divine Commission to them and through them to the whole Church: 'Go ye into all the world and preach the Gospel to every creature.' Those words constitute the charter and constitution of the Holy Catholic Church. Without missionary zeal the Church is dead indeed. Missions are the very life blood of the Church. What shall it profit us if we go through the old forms and ceremonies mechanically, and forget the fundamental charter of the Church, her very reason for existence, that she may bring the Divine life of Christ into the heart of every man, woman and child in the world?"

The appeal from these missionaries in the Philippines made me think of the situation here in Canada. I well remember the general keenness and enthusiasm that existed when the Board of Management was first organized some thirty years ago. In those days practically every parish and every Diocese took a real joy in the effort to raise a one hundred per cent apportionment. And we did it. But we seem to have grown tired in many places. And yet, brothers, **without missionary zeal the Church is dead.** What shall it profit to go through the old forms and ceremonies mechanically if we forget the fundamental charter of the Church?

—CURATE.



Comments Original and Otherwise

(Continued from page 4)

made in the rate of stipend paid to the clergy, and to arrange for the payment of stipends in some regular and systematic way. These haphazard and casual payments may have been excusable 50 years ago. They ought no longer to exist. No man can give of his best who is the prey of constant worry, because he does not know how much he is going to receive, or when he is going to get it. But I am reminded that there is not much use writing about this in Church Messenger because so comparatively few of the clergy make any effort to have the paper introduced into their parishes. We would like to help, but we must have co-operation.

A MISSIONARY HERO

Recently there appeared in the English papers a notice of the death by drowning of a young missionary priest, the Rev. G. C. Glossop, who lost his life in an effort to save a native woman and child from drowning. The accident occurred in Chota Nagpur, India. The story is worth reproducing. A friend of Mr. Glossop writes as follows:

"The manner of his death has touched all, Christian and non-Christian, and we may come to realize that his death has done more for the work of our Lord than ever his life could have done. Glossop was due in Ranchi for Sunday duty, on September 13th. Very heavy rain had settled over the plateau on Wednesday and Thursday. Glossop, with Emmanuel, his servant, the latter's wife and a sister aged nine and a baby, set off at 8 a.m. On arrival at the Karo river, the party waited for the flood to go down, and at 1.30 p.m. attempted the crossing. The boatmen had poles but no paddles. At mid-stream they failed to find bottom and lost con-

trol. The dug-out was swept down to a submerged sandbank . . . and was upset. Glossop was able to find his feet, and was seen supporting the woman and child, one on either side. But the force of the current was such that they were swept off the bank into deep water and carried away. The boatmen swam to shore. Emmanuel saved himself by clinging to the boat. There can be little doubt that Glossop, who was a good swimmer, could easily have saved himself. He gave up his chance of life by perishing in trying to save his two helpless companions. So he entered into life, 'and the trumpets sounded on the other side'."

The secretary of the S.P.G. has already appealed for a young priest to step into the breach in Chota Nagpur.

A BROADCASTING PRAYER BOOK

On a previous occasion I called attention to the fact that the British Broadcasting Corporation had published a new book of daily Services with the title *New Every Morning*. I have just received a copy and wish to call the attention of the clergy to it, as a very useful collection of special prayers and collects for use on special occasions. The foreword is written by the Archbishop of Canterbury who expresses the opinion that the book "gives the rightful place, too often neglected, to reverent and adoring worship. It expresses the truth that prayer and supplication should always be accompanied by thanksgiving." The book, he says, will meet a real need. At the end is an index of subjects for prayer, giving the pages where suitable prayers may be found.

The price is 30 cents. It can be had from the G.B.R.E. (Continued on page 11)

Candlemas

By Nina Holland

In spite of the greater utility of gas and electricity, fire and candle light still hold their own with a fascination that is irresistible for young and old. What memory more dear than the Christ-

mas tree of our childhood with its twinkling candles, shining like stars in the darkened room! What more beautiful and inspiring than an altar ablaze with candle light, shining brass and flowers!

Candles and candlesticks have been associated with religion from earliest times. Bezaleel, the candlestick maker, made the first candlestick before the tabernacle, with its almond-blossom cups, knobs, and flowers of pure gold. Solomon placed ten golden candle-



Gloucester Candlestick.

Courtesy of Victoria and Albert Museum.

sticks in the Holy Place and after the Babylonian captivity the golden candlestick was again placed in the Temple: Titus carried it off to Rome after the destruction of Jerusalem and on his arch in the Forum we see it depicted in bas relief.

The early Christians, with instinctive knowledge of psychology, found it wiser to divert rather than cut away abruptly the habits of their converts; hence the Festival of Candlemas, coming as it does in February, may have found its origin in the Februation or Purification of people in pagan Rome. Candles were also carried in honour of Ceres, goddess of corn and harvest. The name is derived from the ceremony in the early church of Rome of the blessing of candles by the clergy and the distributing of them among the people who carried them lighted in procession round the church.

The Feast was originally known as The Meeting, for on this day the Lord comes to His Temple and is greeted by Simeon and Anna. It was intimately connected with the Nunc Dimittis, for while the candles were lighted and distributed the antiphon was repeated "A light to lighten the Gentiles: and to be the glory of thy people Israel."

Candlemas, or the Feast of the Purification, is the most ancient of all festivals in honour of the Virgin. In the second half of the fourth century there is a description of its celebration in Jerusalem, and in 542 A.D. Justinian established it throughout the East Roman Empire.

After the Reformation the custom gradually died out. We find, however, Henry VIII. still proclaiming in 1539, "On Candlemas Day it shall be declared that the bearing of candles is done in memory of Christ, the spiritual light, whom Simeon did prophesy, as it is read in the church that day."

A remnant of the custom survived in the time of Charles II. in the saying, "God send us the light of heaven," when at nightfall the lights were brought in, and also in the superstition that good weather on that day indicates a long continuance of winter and a bad crop, while foul weather was a good omen. A Scottish rhyme runs:

"If Candlemas Day be dry and fair,
The half o' winter's to come and mair;
If Candlemas Day be wet and foul,
The half o' winter's gone at Yule."

The Germans also have two sayings bearing on the subject. "The shepherd would rather see the wolf enter his stable on Candlemas Day than the sun." "The badger peeps out of his hole on Candlemas Day and when he finds the snow he walks abroad; but if he sees the sun shining he draws back into his hole."

Probably these notions, derived from pagan times have existed since the infancy of our race.

Another superstition was that all Christmas decorations must be down by Candlemas. There was another ancient prophecy which ran:

"She who stores the Christmas cheer
To use again another year,
When Christmas comes 'twill find her laid
Within the strait and narrow bed."

Our beautiful illustration is an outstanding relic dating back to the twelfth century when single candlesticks were used to light cathedrals and churches. During the sixth and seventh centuries these great candlesticks were columns of silver. In a small reproduction it is impossible to bring out the exquisite design and workmanship of this Gloucester candlestick. The straight stem is divided by three bosses or knobs, with a triangular base, and at the top a large grease pan and pricket to hold the candle. The carving is a curious medley of monsters, dragons, birds and men in attitudes of contortion. It is symmetrical and well balanced, showing great ingenuity and imagination and is full of dramatic action and spirit. These old craftsmen of the Middle Ages gave time, thought and infinite patience to their art, and knew the joy of creative effort.

In Constantinople, Rome and Milan the huge columns were surrounded with branches or sconces for wax candles, making pyramids of light. On Good Friday all lights were extinguished until Easter when new fire was struck from a flint and a large candle was lighted—a type of the new dawn and the heavenly life of the Resurrection.



One Communion and Fellowship

February

"God poured His Spirit from
on high,
His own ordained ones to
bless;
Graces and gifts to each
supplied,

Clothed all His priests with righteousness.

"Within His temple as they stand,
To teach the truth as taught by Thee,
Saviour, like stars in Thy right hand,
Let all Thy Church's leaders be."

Seventeen hundred and ninety-three looms luridly in our histories, the year of the Red Terror of the French Revolution, but it has also more peaceful events among its records. One is on All Saints' Day of that year when a sea-worn ship anchored off Quebec. For thirteen weeks she had struggled against contrary winds across the Atlantic, her provisions had run out, and she had stopped on the Banks of Newfoundland to catch cod to feed her hungry people. Among them was the first Bishop of the newly formed diocese of Quebec, which then included Quebec, Ontario, and all the then unknown country west of the Great Lakes. The Bishop was one Jacob Mountain, a pleasant, placid man, with keenly intelligent face and a sense of humour.

He and his party, including his wife and seven children, still showed the results of the privations of the voyage, though the ship had stopped again at Tadoussac where abundant supplies of corn bread and good butter, with fresh meat and jams from Canadian berries had wiped all starvation feelings from the passengers' thoughts. In those days such privations were almost to be expected when coming out to Canada.

Bishop Mountain looked up at Quebec on her rock, his artistic sensibilities enjoying the beauty of the scene, and he had a sense too of kinship with the French founders of the city and colony. Two hundred years before, one Abraham de Montaigne, a Huguenot, had fled to England for refuge. There the family had prospered and had joined the Church of England, as the Huguenot refugees usually did, and had anglicized their name to Mountain.

Now time's revenges had replaced the *fleur-de-lis* on Quebec with the crossed crosses of Britain, for the careless kings of France had lost their colonies in Canada, and their hold of India. So, in 1793, the French mob was slaughtering king and all royalty with their friends, and in Canada a new land was coming into being under the British flag.

Bishop Inglis believed that "the

good of the community, its peace and order, require the establishment (of the Church) to be strengthened". On his one visit to Quebec he was not pleased with Lord Dorchester, a warm friend to all true religion, for he thought him inclined to "make too little distinction between the National Church and other Denominations." Canon Vroom says "his (Inglis's) Churchmanship may perhaps be best described as establishmentarian", but before calling him narrow-minded we must remember that our Church stood then in Canada alone as a Church ordained and established to tend the altars of God. (We except the Church of old Quebec, the Church of Rome, whose Bishop we could have seen hurrying down to welcome Bishop Mountain.) The established Church of Scotland (Presbyterian) had hardly got its footing in the Canadas, and the great daughter of our Church, the Methodist Church to be, was then only the Methodist Society, while the old Puritan Church, (Congregational), so strong in the States, had crumbled into many vaguely defined "New Lights", some decidedly peculiar. Bishop Inglis strongly distrusted them all. The Red Terror of the French Revolution was shaking men's minds everywhere and any man in the place of Inglis might well have felt that an established Church, firmly and solidly established with all the strength of the State behind her, was the only hope of saving society in any country.

His earnest plea to England to form more dioceses, and send out at least another Bishop at once, had resulted in the consecration of Jacob Mountain, on July 7th of that year, and his coming to his new diocese.

Jacob Mountain had been a scholarly boy, pouring over Greek and Latin classics, and he was living in a thrilling age, an age of great discoveries, the beginning of steam power to run machinery, and also an age of revolt against old ideas. There were many things that should have been revolted against, child labour in coal mines and factories, awful conditions of prisons, unemployment, and relief so inadequately given that many died of starvation. Thinking men, however, knew that the more things needed to be revolted against the more they needed restrained and trained revolting. When our house is on fire we call the disciplined fire fighters, not our neighbours, untrained and unequipped. So many

leaders of our peoples felt what Wordsworth put into verse—

"A salutation as devout
Made to the spiritual fabric of
her Church:

.... By the hands of wisdom
reared

In beauty of holiness, with ordered
pomp."

Pitt, the younger, who stood at England's helm through those long years of storm and stress, had been a fellow student with Jacob Mountain at Cambridge, and the two were personal friends. Pitt became a statesman while his friend rose in the Church, "being considered one of the most impressive and eloquent preachers".



Possibly in Pitt's brain was the vision of the British Empire to be; certainly when Inglis's plea for another Bishop came, he arranged that the finest of the Church's scholars and preachers should be appointed to the new see. Jacob Mountain was not the least of the men to lead, in Church and State, given by England to Canada.

So Bishop Mountain looked up at Quebec, and then on board came the French Bishop of the Roman Catholic Church, the Church of the first founders of Quebec. Walking quickly forward he saluted our Bishop with a kiss, telling him he was most welcome. "You are wanted badly to keep your people in order."

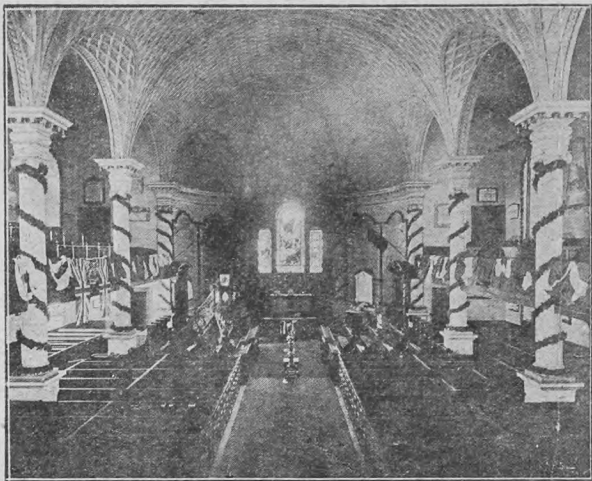
We need not think from this that the British in Quebec, garrisons and United Empire Loyalists, were very disorderly, but they were largely without Church leading, and this is not good for men. "Settlements were growing up with neither Church nor School, and without interest in either." The last is a mighty serious thing; a community that has no interest in religion or education is a danger to the State.

The welcome of our Bishop by the Bishop of the Church of Champlain is a pretty thing to remember, indeed our great sister Church of Rome was nearer a union in friendship with our ancient British Church in those days of the Red Terror, than at any other time since the days of the schism with Rome. Today history may be repeating itself, at least some months back our missionaries in Japan told how the non-Christian Government there had withdrawn all regulations against religious teaching; even Christianity, they seem to be saying, is better than Red lawlessness. So in old Quebec our Church was welcomed, in 1793, as an ally in the moral warfare against the wild spirit of Revolution that was then sweeping France, with uneasy echoings in Canada.

It is not possible to give even a sketch of the thirty-two years of service which Bishop Mountain gave to Canada. He at once started to visit the parts of his wide see in Upper and Lower Canada (Ontario and Quebec). He had brought what was considered proper travelling equipage, but the rough trails and canoeing played havoc with "trunks of clothing and hampers" of food and dishes, and the Bishop writes, with some humour, of being driven from the first inn they stopped at by "dirt and flies, to dine in the woodshed on cold tongue and water". He also writes, "Have completed the visitations . . . Passed up the river, Montreal to Kingston, crossed to Niagara, returning, proceeded by way of the Bay of Quinte to Fredericburg. Held Confirmations wherever there was a minister. The state of Upper Canada is flourishing . . . but the state of religion is everywhere deplorable." He adds "It is important to have ministers of the Church of England sent at once, so as to secure the population of Upper Canada, a measure no less desirable in a political than in a religious point of view."

The splendid S.P.G. (Society for the Propagation of the Gospel) came nobly to our Bishop's aid, and he lived to see many little churches in the forests and his special monument, the Cathedral of the Holy Trinity, Quebec.

When he came to his diocese there were but four ordained priests in Lower Canada and three in Upper Canada. In 1825, when he last rested



The interior of Holy Trinity Cathedral, Quebec.

from his labours, there were sixty-one. In all he made eight visitations of his diocese, travelling over 3,000 miles each time. When in 1820, as a man of seventy-one, he made his last journey to Ontario, he notes with pleasure the part of the trip on the first steamboat to run on Canadian waters from Quebec to Montreal.

In the June of 1825 he passed away in his pleasant home at Woodfield, and they made his grave in Quebec Cathedral.



PREACHING

"The Sermon was frightfully dry." What was the reason behind that remark? It may have been one of many for preaching today is one of the most difficult tasks in the world. The preacher must be on the lookout constantly for ways of improving his method of presenting the Good News. The lectures delivered by Rev. Geo. F. MacLeod before the Cambridge University School of Theology and at St. Andrew's and Edinburgh Universities are most stimulating and suggestive. This book costs only \$1.10.



Whatever the Lord wants His people to know and believe the pastor ought to know and believe. Whatever the Lord wants His people to do the pastor ought to do.—*Mackey*.

The Gospel to me is true: I am content to perish if it be not true. I risk my soul's eternal fate upon the truth of the Gospel, and I know no risk in it.—*Spurgeon*.

Comments Original and Otherwise

(Continued from page 7)

A MAJOR DISASTER

I notice that in a communication addressed to the Canadian Red Cross Society the Hon. Charles Dunning describes conditions in the drought-stricken districts of Alberta and Saskatchewan as a national emergency. "Some 250,000 Canadians," he says, "have failed to produce the necessities of life for man or beast by reason of crop failures." The Governor-General is quoted as saying "I have seen households reduced to the bare bones of equipment."

The big responsibility of the M.S.C.C. at the present time is to render assistance to people so situated, in the maintenance among themselves of the ministrations of religion. M.S.C.C. has undertaken to make stipends in these areas up to a minimum of \$60.00 a month.

THE TYPICAL CONGREGATION

From a sermon recently preached in Westminster Abbey (London) I quote as follows:

"How in decent society today is the Christian distinguishable from the ordinary, cultured pagan, or from the agreeably tolerant and indifferent man of the world? Does he stand out as one who by his everyday life pricks through the tough skin of the selfish, the greedy, the ambitious, and the cruel, and touches their conscience? There are such Christians, thank God, but they are pitifully few. I have not noticed in the typical congregation that their members set less store by their social importance, than other people, show any less eagerness to make money, are more ready to curb their tongues from unkind gossip, or act as though they really believed that their talents and possessions are

primarily to be used in the service of God and His poor." There is something for every one of us to think and pray over.

JOINT TRAVELLING SECRETARIES

At the present time we have two Field Secretaries, one in the East and the other in the West, who are spending their time in the effort to promote the efficiency of our Sunday schools. Now the proposal is made to have three Field Secretaries, and expect each such Secretary to explain and promote the work of all three existing Departments, G.B.R.E., M.S.C.C. and Social Service.

I hope this proposal will be voted down for the following reasons.

1. It would be practically impossible to find men equally interested in the work of all three Boards. Naturally a man would lay more stress upon the work in which he was most interested.
2. Even if the claims of all three Boards received equal emphasis, there would arise complaints that one object or the other was being neglected.
3. Already we have a financial budget. In some of its workings it is a ghastly failure. Please do not let us go in for a secretarial budget also.



The argument that the deepest needs of human nature have their satisfaction in reality may rest on faith. It does. But it is not unreasonable. It is the faith that the world has a meaning, that man is not a freak of nature.—*Selected.*



Bishop Mountain's Cathedral built beside Champlain's elm.

One Hundred Years Ago

Lower Canada: Bishop Mountain applied to the Royal Commissioners for L.C. for 600 pounds (arising from interest of the money raised by the sale of Clergy Reserves) in order to maintain clergymen at Kilkenny, Victoria Settlement (i.e. Lingwick), Ormeston, Gore (18 miles from St. Andrews on the Ottawa), and two stations in Megantic County. Lord Glenelg felt it was his duty to appropriate this sum to the support of ministers of the Church of Scotland.

During January and February, 1837, Bishop Mountain visited the Ottawa district, Vaudreuil, Huntingdon, Chateaugay, La Prairie, St. Armand ("the house was pointed out to me in which the Bishop of Quebec first lodged and we passed the site of the schoolhouse where he first preached. These are among the cherished traditions of the neighbourhood"), Abbotsford, Granby, Lennoxville ("The Rev. L. Doolittle has opened a school at Lennoxville, Eaton, Bury and Victoria Settlement ("11 miles distant, the focus of operations of the Canada Land Co., I held Service, 70 present, many from Norfolk, my own native county. I directed Rev. J. Taylor of Eaton to give one Sunday in the month to these two settlements."). The Land Company is obliged to erect churches but declined to do so, because of the possibility of different sects applying for churches. "If it were admissible to place the claims of the national Church of England, preserving its hierarchy from the first ages of Christianity, upon a level of modern and irregular sects, it might have been considered that the great bulk of the population are adherents of the Church of England."

McGill College: Lord Glenelg, Colonial Secretary to Lord Gosford, Governor, dated Downing St., London, 31st January, 1837, says that after perusing the will of the late Mr. McGill and all the correspondence through many years he could find no mention of the conditions mentioned by Archdeacon Strachan in his memorial of 10th November, namely (1) that H. M. Gov't should contribute towards the erection and endowment of the university and (2) that McGill College should be "essentially Protestant". Lord Gosford was asked to call upon the Archdeacon for evidence as to the first condition. The impartial bestowal of benefactions upon Protestant and Catholic alike rather forbade the acceptance of the second condition; in any case it was merely oral testimony.

University of Toronto: On 18th January, 1837, the Report of Committee of the Assembly upon the Bill to amend charter of King's College was presented. It reviewed the history of the successive demands made for an university in U.C. in the years 1797, 1798, 1820. Finally in 1825 the Governor applied for a charter which was granted and presented on February 29th, 1828. Three weeks later vehement objection to the charter was expressed and the Assembly both in the year 1828 and 1829 advised that it be altered. In 1831 the Assembly resolved to ask that it be cancelled. In 1832 the Assembly again opposed it, and once again in 1835: but the Council took no action to meet the Assembly's

views. Finally the King's College Council themselves recommended an alteration in the charter whereby the College's connection with the Church of England be lessened. Archdeacon Strachan was a Legislative Councillor.

U.C. Rectories: 9th February, 1837. A most animated debate lasting 10 hours took place in the U.C. Assembly on the report of the committee to whom the petitions respecting the rectories from several Presbyterian congregations had been referred. The committee went the length of abolishing the Rectories already established but the resolutions of their report were rejected. In lieu thereof, Mr. Speaker McLean's resolutions were approved, viz., Resolved that the power vested in the Government by the Act of 1791 not having been exercised for nearly half a century, the Province had good reason to believe that no attempt would be made to carry it into effect: this power to remain dormant in deference to public feeling: that the Rectors established in this Province cannot exercise any authority over the people of this Province other than members of their respective congregations: that the Imperial Parliament be asked to pass legislation in accordance with this principle.

Tecumseh, U.C. Earl of Galloway to Sec'y of Upper Canada Clergy Society, dated Galloway House, February 8th, 1837. Mr. Lockhart (Bishop of Quebec's chaplain) arrived last night. . . . He is of the opinion that Travelling Missionaries who may preach the Word where it has not yet been heard are more desirable. They should be single men of physical as well as moral and spiritual strength . . . Mr. Lockhart recommends that the Bishop of Montreal should be requested to locate [Mr. Osler] in Tecumseh. . . . If funds prevent our sending out ordained ministers, I would endeavour to disseminate Gospel truth by means of catechists.

Norwich and Dereham: Huron Tract, U.C., 23rd February, 1837. The Rev. Thos. Green to Rev. W. J. D. Waddilove, Eng. There are two congregations, one in township of Norwich and one in Dereham, 13 miles distant, which would fully engage the time of another clergyman. Morning Service in Norwich. A petition will be forwarded in a day or two from Norwich to the Government in Council for a Glebe in that township for the site of a church and churchyard, the remainder to be used for assisting in maintenance of a clergyman. Rev. F. Evans visited Norwich for purpose of administering the Lord's Supper and also Dereham. At Dereham Service is held in the house of Mr. Burn where 40 assemble. There are 60 Old Country people here, some from Northumberland. Our friends there are not idle and I trust that ere another year elapses churches will be erected in the depth of our woods.

Burford and Port Burwell, U.C.: "I have received an offer of ground for a church at Burford and subscriptions to a large amount have been promised . . . Col. Burwell has nearly finished building a church at Port Burwell" (The Rev. T. Green's letter of February, 1837).

Stapleton, U.C.: S.P.G. to Bishop of Montreal, 28th February, 1837. We have received application for a grant from Rev. Thos. Huntingford who has purchased an estate for his son in the township of Zowa and who intends to build a church this summer; and also for completing a church, now half built, and erecting a parsonage-house, at Stapleton near Goderich in the Huron district.

Sault Ste. Marie Indians: The change in governors (Sir. F. B. Head replaced Sir J. Colborne) had an adverse effect on the Indian Mission at the Sault. The new Governor thought attempts to civilize the Indians useless and ordered the abandonment of the policy of his predecessor: and the stopping of the building of the village. The Indians knew nothing of the change in Governors: they only knew that promises made in the name of the Crown were not being fulfilled. In January, 1837, the Indian Chief Shingwaukoons sent a dignified remonstrance to the Governor.

Sir F. B. Head and the Church: Archdeacon Strachan to Bishop G. J. Mountain, Lord Bishop of Montreal, Toronto, 30th January, 1837. So much clamor has been raised about the Rectories and the Reserves that Sir F. Head feels reluctant to meddle in Church matters for the present.

St. Francis River Indians, L.C. (Pierreville): Letter from Missionary on the Sorel River, 4th January, 1837: I have been the honoured instrument in the hands of God of bringing about one most gratifying case of conversion to Protestantism and to God. My landlady, a truly good woman, worshipped with us in public for the first time. . . . About 18 miles from this, at St. Francois, is a tribe of Indians of the Romish Church. One of them wandered away to Dartmouth College, N.H. . . . he returned as schoolmaster and God blessed his labours to the conversion of 20 poor Indians. He applied to the Presbytery for ordination and to the Foreign Missionary Society. He went to Montreal and received money for a church. He has a printing press.

Leeds, L.C.: Report of Rev. Harvey Vachell, Travelling Missionary, 26th January, 1837. Visited families—much distress—failure of crops—collected all families in a central house for evening prayer—many interruptions in these cottage meetings such as fidgetiness of restless, ill-trained children, noisy efforts of parents in restraining them, quarrelling of intrusive, strange dogs, the constant lowing of a lately born calf in the cellar just under my feet, yet I was able to arrest the attention of the congregation (30) and I trust say something that was a savour of life unto life.

University of Toronto: A Bill entitled "An Act to Amend the Charter of the University of King's College" was presented, January, 1837, and on 31st January, Messrs W. Norris and Jas. Crooks protested in writing against the passing of the Bill. Archdeacon Strachan submitted to the Council of the University, through its Chancellor, a memorandum entitled "Substance of a Plan for Commencing the University of King's College."

A Royal Charter for establishing King's College "at or near the town of York" (Toronto) was granted in 1827; and it was provided that the seven professors in Arts should be members of and subscribe to the Articles of the Church of England, the Bishop should be the Visitor, the Governor should be Chancellor, and Archdeacon Strachan (or a Clergyman of the Church of England) should be President of the College, but that no religious tests should be applied to students or graduates (excluding graduates in Divinity); Endowments of land and revenues from land were to be given to King's College by the Crown. Criticisms of the Charter were so strong that it had to be amended and not till 1842 were lectures begun. The advocates of an unsectarian University finally triumphed and the right of Parliament to amend a Royal Charter was conceded.



RELIGION IN PLAIN CLOTHES

That is the title of a little book recently published by Rev. W. H. Elliott, Incumbent of St. Michael's, London. The book is made up of a series of short articles that originally appeared in the Sunday Pictorial. The subjects dealt with are such as these, "The Man Who is Always Right", "Love and Lumbago", "Keep Your Temper", "Are You a Good Loser?", "Is Popularity What You Want?" and other like homely topics. In every chapter there are shrewd thrusts that will make the average reader do some serious thinking. One of the most interesting chapters is entitled "Wrong Number" in which the author deals with the "angry bark" which is sometimes heard over the wires when someone discovers that he has been given a wrong number on the telephone. "I often wonder," says Mr. Elliott, "how some of these impatient folk treat those who can never answer them back. One of the real tests of a man is the way he speaks to those who are in one sense or another dependent upon him. There are husbands, for example, who are churlish to their wives. There are parents who are always nagging at their children. There are employers who never think of giving more than a grunt to those who work for them. There are also people who go to shops and talk to the assistants there as though they were creatures of a lesser breed."

That is good stuff and it hits most of us somewhere.

The price of this book is 75 cents. It can be had from The Book Room of our own Church.



RT. REV. E. A. DUNN APPOINTED ARCHBISHOP OF THE WEST INDIES

The new Archbishop, who was born in 1870, and whose father was Bishop of Quebec, was educated at Marlborough College, the Royal Grammar School, Lancaster, and Pembroke College, Cambridge. He was ordained priest in 1895, and since 1917 has been Bishop of British Honduras—a diocese which includes that colony, Guatemala, Spanish Honduras, Salvador, Nicaragua, Costa Rica and Northern Panama. All Canadians rejoice with Bishop Dunn and pray that he serve in his archdiocese for many years with honour.

Every Christian A Worker



Ten leper members of the Japanese Brotherhood of St. Andrew are gathered in front of St. Barnabas' Mission for Lepers, Kusatsu, to make house to house calls in nearby villages, distributing copies of the Japanese edition of "Forward—day by day". The Rev. P. M. Yamanaka, assistant at the mission, is on the right.

BOOK REVIEW

"The Gospel in Experience". By Rev. S. A. Childs. With a foreword by the Rt. Rev. Lord Bishop of Truro. S.P.C.K. Canadian Agents, G.B.R.E., 604 Jarvis St. Toronto. \$1.10

An interesting book to read and think about is an "Introduction to Christian Doctrine", which comes from the Vice-Principal of the C.M.S. Training College in Southern Virginia. (Its origin may be a little surprising.) It is a systematic, clear and simple book on the great verities of the faith, the ministry and the sacraments. Dr. Hunkin, Bishop of Truro, writes a foreword and speaks of the author's sound scholarship and fairmindedness, an opinion which the readers will endorse.

A wide field is covered, The Trinity, The Incarnation, Man, Sin, and Forgiveness, etc., but the writer puts his explanations in the simplest possible language. The book may well be used for Bible Classes, especially as after each chapter are subjects for further discussion. It will help many readers to a clearer understanding of our Creed, and what the Church holds.

The chapters on Holy Baptism and Holy Communion are specially valuable. The former points out effectively the three-fold action in that Sacrament—the act of the recipient, the act (a welcome) of the Church, and, most important, the act of God. The latter, that on the Eucharist, shows the balance of the author on

such a subject as the Presence of Christ therewith or therein.

The linking up of doctrine with experience is very valuable. It is a book which may well be used with Confirmation classes. At the close he writes wisely, "We have now reached the end of this study of our Christian experiences, but we may well feel that we have hardly begun to understand it. The reader . . . should try to see the meaning of the Gospel in his own life and in the lives of others."

H.H.B.I.

The Forgiveness of Jesus Christ: A Study in the Gospels. By W. Emery Barnes, D.D. 130 pages. S.P.C.K. Canadian Agents, G.B.R.E., 604 Jarvis St., Toronto. \$1.10

Dr. Barnes, for over thirty years Hulsean Professor of Divinity at Cambridge, has combined scholarship and devotion in this little book, which is chiefly composed of a critical analysis of the various acts of forgiveness performed by our Lord during his earthly life. There are chapters on Christ's Forgiveness of the Paralytic, the Woman of Many Sins, the Infirm Man at the Pool of Bethesda, the Adulteress delivered from Stoning, Forgiveness from the Cross, and the Forgiveness of St. Peter and the Apostles. An introduction reviews the Old Testament doctrine of forgiveness as carried on and developed by our Lord, and makes clear the nature of forgiveness as not merely relief from

punishment but also restoration to friendship with God and renewal of grace. "Human forgiveness may touch the sin only," writes Dr. Barnes, "... Christ's forgiveness is for the sinner: it touches him to the heart." There is a final discussion of the nature of unpardonable sin and the possibility of forgiveness beyond the grave.

There are constant references to the original Greek and Hebrew, and Dr. Barnes takes pains to controvert the views of advanced critics such as Wellhausen and Dibelius, where the authenticity of the Gospel record is at stake. His book should prove most helpful to anyone concerned with careful study of the New Testament examples of forgiveness.



THE SCHOOL OF ENGLISH CHURCH MUSIC (Canada)

As the School enters its third year of activity in Canada, it is good to look about and consider the reception it is meeting throughout the country. Some months ago it was said at an English gathering that "Canadian Church Music was thirty years behind the Motherland". Granted that this is the case, there is every evidence of some fast travelling being done by our Canadian choirs in order to bridge this lengthy gap. Of course one great influence has been that not unmixed blessing, the radio. The broadcasting of Services from the centres of England's worship has brought home very forcibly the tremendous advance made in the music of the Church; and the advent of the short-wave set in ordinary homes has brought also the lesser-known parish choirs to our ears, with equal appreciation for their rendering of the Service.

A choir cannot expect the congregation to put up with a meaningless rendition of the Sunday psalms, for instance, when during the week they have heard some English choir, by the simple application of common-sense rules, making these same psalms a thing of beauty. Then there are the splendid gramophone records made from time to time by these choirs in the old land. It was one of these, made by His Majesty's choir of the Chapel of St. George, that brought home to us how great was the change in psalm singing even there. Some years ago they recorded two familiar Psalms according to the methods then in use. All one needs to do is to play this record over and then follow it by another made within the last three or four years. It is the most convincing demonstration one could have, for if the choir of the Chapel Royal could cast aside the method so much in use throughout Canada, there should not be any reluctance on the part of our own choirs to do the same.

The desire to improve the standard of Canadian Church Music is, then, obviously created. But how is the average small choir to know just what to do: to have any assurance that the change is being made in the right direction? Here is where the S.E.C.M. steps in with information derived from the great organists and choirmasters, clergy and laymen, of the Old Land. The Dominion Secretary is kept quite busy merely answering requests for assistance in the choice of music (it's

the music for coronation festivities at the present moment!), in the dealing with problems large and small which beset choirmasters and clergy everywhere. At the time of writing, there is intense activity in two centres where, until the past six months, the S.E.C.M. was hardly known. In the one, it has penetrated into the Sunday Schools, with the familiar canticles being set, in their new adornment, upon lantern slides, so that the children can learn to sing these great songs "with understanding". Perhaps we shall be able to make this of wider application in the near future. In the other, trips are being made out into the remotest parts to gatherings of small village choirs, taking to them music and gramophone records which make their often colourless work into a 'joy for ever', and it is all work they can do themselves that they hear and see, not Abbey and Cathedral music far beyond their necessarily limited talents.

To the larger parish choirs we would say a word, for often they are inclined to think that they can do quite easily without the S.E.C.M. Of course they can and so can the choirs of the Chapels Royal, St. Paul's Cathedral, Westminster Abbey, York Minster and so on, but nevertheless they have affiliated. They feel that by allying themselves with the movement, they can give it greater strength; shall not our Canadian choirs do the same?

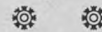


THE PILGRIM'S WAY

To his list of books the Bishop of Quebec has added this new one which will be welcomed by all who have enjoyed and profited by those which formerly came from his pen.

The Pilgrim's Way and Guide to the Holy Communion is divided into three parts: The Fear of the Lord, Our Prayers, and Holy Communion. The first section deals with entering the presence, the glory and the word; Bible and Prayer Book; the Church, Worship, Confession. The second section deals with the Lord's Prayer and gives special prayers for night and morning. The Guide to the Holy Communion explains carefully many difficulties and provides prayers for use at certain places in the Service. There are added notes on Bible Reading, Mysteries, Heaven, The Sanctuary and its Symbolism, The Coming of the Lord, The End of the World and Judgment.

This book is intended for young members of the Church and is different from the usual communicant manual. Paper 15 cts. Cloth 30 cts.



THE BIBLE

Designed to be read as living literature: The Old and the New Testament in the King James Version, arranged and edited by E. S. Bates. \$4.00.

The arrangement of the Books is by time and subject matter, for example Amos is the first of the prophets, St. Mark the first of the Evangelists and I. Thessalonians is the first of the Letters. Prose is printed as prose, verse as verse, drama as drama and letters as letters. Genealogies are omitted, also repetitions, as well as Chronicles and some minor Epistles. The intention is to clothe the Bible in a dress through which its beauty might best shine.

Maritime Notes

Halifax will be the scene of an important celebration of an historical event this Fall. The first bishop of British North America was consecrated 150 years ago this coming summer. The anniversary will be marked by holding the General Synod at Halifax this September and also a Church Congress. The preacher at the Bishop Inglis Anniversary Service in All Saints' Cathedral, Halifax, Sunday, August 29th, will be the Primate of the Church of Ireland, the Most Rev. C. F. D'Arc, Archbishop of Armagh. A Service at St. Paul's Church, Halifax, will be held on the same day, when the Rt. Rev. H. P. Almon-Abbott, Bishop of Lexington, will be the preacher. A Service of Witness will be held at which the Primate of All Canada will preach.

For more than a century and a quarter Christ Church, Dartmouth, has stood as a sentinel of the Gospel in Nova Scotia. It was crowded on Advent Sunday when the 18th Rector was solemnly inducted by the Bishop, the Dean of Nova Scotia being the preacher on the occasion. Members of King's College Faculty were present. Nova Scotia parishes elect their rectors and the bishop licences the man whom the vestry chooses. The preacher, however, thought it opportune to remind the congregation that their rector's authority, as such, did not come from them, but that he had been placed there to carry out the role of an Ambassador of Christ. The new rector is the Rev. Dr. H. H. Walsh.

At the old parish of St. Luke, Annapolis Royal, N.S., a brass cross was dedicated to the memory of a faithful priest who served the parish as rector for twenty-three years, and a stained glass window was dedicated to the memory of Chief Justice and Mrs. Harris.

Men's Clubs in Nova Scotia are active. The Avon Deanery Laymen's Association met at Wolfville, Annapolis Deanery Men's Association at Annapolis.

A man of remarkably fine character recently died at Victory, Annapolis County—the late Freeman Kenneth Darres. In his will he wiped out debts due to him from others, on mortgages, notes and bills of sale, totalling a considerable amount. He left the residue of his estate to St. Andrew's Church.

Fredericton diocese has taken its part in the "Evangelization of Canadian Life" programme. The Archbishop presided at a Service of Witness for Church of England members held in the theatre at St. John, N.B., and attended by 1700 persons. Dean Riley of Hamilton was the preacher. Country parishes held Services with the same purpose in view.

The Toronto Sisters are now managing the Church of England hospital which ministers to the miners of Springhill, N.S. and others. The chaplain says:

"As All Saints' Hospital was founded by that faithful servant of the Church, the late Canon William Charles Wilson, and is a Diocesan institution for the promotion of our Church's social welfare efforts in this part of the Diocese, I feel that the institution deserves greater attention and consideration on the part of the members of our Church throughout the Diocese.

It ministers in the Name of Christ not only to the miners of Springhill, but to the people of a very large part of Cumberland County as well, and makes possible for them hospital service at a very low charge."

The Sisterhood of St. John not only have taken over the administration of the hospital but also the Training School for Nurses. The coming of the Sisters to the diocese is an important event in the history of the Church in Nova Scotia.

Freedom of religion in Russia is now about to be won according to Miss Loretta Shaw who spoke in St. John, N.B., to W.A. members, of the Oslo World S. S. Convention.

"It was an interesting sidelight on the situation in Germany that delegates from that country had to have their expenses paid by the convention fund since no individual was allowed to take more than \$2.50 out of the country. Communistic Russia has learned the folly of its previous methods and is preparing to introduce legislation next year giving freedom of religion to its people, and the neighbouring countries have missionaries in preparation ready to take in the Gospel message to those who have been adherents to Communism."

Speaking of Japan Miss Shaw said a religious revival was being felt in all groups, the Shintu, Buddhist and Christian, and at the same time the writings of Carl Marx were flooding the country. Christianity, with parliament's support and aided by wonderful leaders, was exerting an influence far greater than its numbers (300,000) indicated.

Archbishop Richardson was baptized, confirmed and consecrated bishop on St. Andrew's Day. 1937 will see the 31st anniversary of his consecration as bishop.

Rev. Dr. L. J. Donaldson has been rector of Trinity Church, Halifax, for over 30 years. The parish is celebrating its 70th anniversary.



BOOKS

- Speaking the Truth in Love.** The Modern Preacher's Task, by Geo. F. MacLeod. \$1.10
- Aims and Ideals of Christian Living.** By J. R. Lumb. Forty-eight lessons for Bible Classes. Paper 75c.
- Pass It On** By Geoffrey Gilbey. . . Paper 35c.
- First Chapters in Religious Philosophy.** By Vergilius Ferm. . . \$3.00
- Towards Jerusalem.** By Amy Carmichael. 60c.
- The Peace of God.** By R. J. Campbell. . 75c.
- Can I Find Faith?** By John Short. . . \$1.10
- A Short Introduction to the Old Testament.** By Irene Allen. . . 75c.
- As Children Worship.** By J. E. Perkins. . \$1.25
- Union of Christendom.** The Present Grouping of Christendom (Section III). . . 12c.
- The Apocalypse Explained for Readers of Today.** By W. T. Ferrar. . . \$1.10
- The Gifts of the Holy Ghost.** By F. H. Hallock. . . \$1.10
- The Mysteries of Life and Death** By various authorities. . . \$1.80
- Self-Surrender and Self-Will.** By the author of The Splendour of God. . . 75c.
- The Stories Jesus Told.** By Gertrude Molis. \$1.10

Diocese of Quebec

Candle-light Carol Services were held in St. Matthew's Church, Quebec, and St. Peter's Church, Sherbrooke, before Christmas. These Services are popular and the dim and restful light of the days of old is conducive to quiet meditation, as the music of carols, accompanied by words of Scripture, fills the church.

The office of Archdeacon of Quebec has been combined with that of Bishop of Quebec.

The Greek Liturgy was celebrated at Christmas time in St. Matthew's Church, Quebec, by the Rev. Ep. Chrysoloras of Montreal and attended by members of the Greek Colony. The Sparta and Plato Lodges of the Greek Society entertained the children of the Greek Colony at a Christmas party in St. Matthew's Hall.



Diocese of Saskatchewan

With fifteen registered delegates and many local attending members, the sessions of the Second Annual A.Y.P.A. Diocesan Council commenced on Saturday, December 12th, at 2 p.m., in the Cathedral Hall of St. Alban's, Prince Albert. Mr. Freer Dyson, B.A., of Loon Lake Mission gave a very thoughtful address dealing with various policies of ensuring world happiness and led to the belief that the practice of Christianity is the sole solution. A report on the Summer School Camp at Okema Beach was read by Miss Patricia Powis. About fifty gathered at the Princess Cafe for the banquet at 6 p.m.

Sunday's sessions commenced with Holy Communion at 8 a.m., followed by breakfast served in the Cathedral Hall. The Rev. Canon Stevens was in charge of the Morning Service, preaching on the changes brought about in lives through contact with Christ.

The two-day conference concluded at the Evening Service when the newly-elected officers were installed by the Ven. Archdeacon G. H. Holmes who gave an interesting address on the A.Y.P.A. and its ideals.

Word has just reached the Diocesan Correspondent from the Bishop who says that he is getting along nicely and enjoying the warmth and sunshine of California.

The Rev. H. E. Ashmore, missionary in charge of the northern area of the Diocese from Paddockwood and East, reports that much progress has been made in the Bishop Lloyd Memorial Church, St. George at North Forrest Gate.

St. Faith's, Spruce Lake, has just completed the building of the steeple of the church tower. This project has largely been sponsored by Mrs. Hunard Smith of Spruce Lake who has been working for this for a long time.

The church and parsonage grounds have been cleared of brush and weeds, this being a first step in a carefully planned layout of cultivation.

The St. Faith's Sunday School has taken a new lease of life and the old attendance of seven has jumped to twenty-five.

Evidence of the quickly developing northern areas of our Diocese was given lately when news reached the Synod office that the Red

Cross Outpost Hospital at Meadow Lake is now a thing of the distant past and that it has emerged as a Municipal Hospital with the Rev. S. J. Jarvis as President of the institution. The Outpost Hospitals of the Red Cross have done a tremendous service in the northern areas of this province, bringing succour and help in time of need to limitless numbers of settlers who might have otherwise been left to die for want of medical assistance.



Diocese of Saskatoon

St. George's Church, Battleford, has suffered a great loss in the departure for Toronto on December 1st, of Mrs. E. K. Matheson. Trained at the Deaconess House in Toronto for city mission work, Miss Shephird, as she then was, responded to a call from the principal of the Industrial School at Battleford, Rev. E. K. Matheson. That was in 1899, and for thirty-seven years Mrs. Matheson has been a gracious and beneficent influence in the whole district. She combines executive ability with real saintliness of character and has been for many years a member of the Dominion Board of the Woman's Auxiliary, carrying out the onerous duties of convener of the Bursaries committee. In addition, Mrs. Matheson has held office in the Diocesan Board of which she is still a member.

At a farewell gathering in St. George's Parish Hall Mrs. Matheson was the recipient of a beautiful illuminated address from the congregation. It was announced that her friends, former as well as present members of the congregation, were combining to place a sanctuary chair in the church as a thankoffering for her years of service and influence in the parish.

Climaxing many gifts to the parish Mrs. Matheson, on her departure, presented to the parish her fully modern house as a rectory. It is a house hallowed to Mrs. Matheson and to all who knew her during the many years of helpless suffering undergone by her late husband, Canon E. K. Matheson.

The influence of such a life as that of Mrs. Matheson cannot be computed, and mingled with their natural sorrow at her departure was a deep sense of gratitude to Almighty God, in the minds of a congregation which owes her so much.

To keep alive the memories of both Canon and Mrs. Matheson a Service of intercession is held in the rectory each Saturday night at 9.15 p.m.

St. George's, Saskatoon, observed its thirtieth anniversary on November 29th. The preacher, morning and evening, was a former rector, Archdeacon G. H. Holmes of the northern Diocese of Saskatchewan. Capacity congregations attended the Services and a gratifying feature was the receipt, in response to an appeal for three hundred dollars, of almost three hundred and fifty dollars. This is especially a matter for congratulation as it is estimated that seventy-five percent of the congregation is on relief.



"Trust your heavenly hunger rather than your earthly logic."

Diocese of Brandon

On "Stir Up Sunday", the clergy throughout the Diocese stressed the urgency of more generous giving to Diocesan needs. The Bishop's Letter read at all Services on that day supplemented the appeal.

A branch of the A.Y.P.A. has been formed at Alexander and a charter obtained.

During the past three months the Bishop visited the following places: Souris, Clear Lake, Bethany, Clanwilliam, Cromer, Cypress River, Wawanessa, Waskada, Dauphin, McCreary, Makinak, Swan River, McKay, Lady Hubble, Birch River, Binscarth, Craigie, Shoal Lake, McGregor, Austin, Katrime, Kelwood, Boissivan, St. John's Desford, St. Mark's Desford, Ninga, Glenvale, Bradwardine, Wheatland, Rivers.

In the October number of "The Cree Monthly Guide", a magazine published in the vernacular by Rev. Canon Ahenakew for our Indian fellow churchmen, appears the following hymn of which a literal translation follows.

The tune was composed by Jones Martin, the native organist of our church at Moose Lake, a self-taught musician whose capabilities may be judged from the charm of the air he has produced. The words were written by his wife and are a delightful presentment of the faith of an Indian. This is believed to be the first time a hymn and its tune have been composed by Crees, and marks an important stage in the progress of the Church among them. We hope it will open an era when native composers will teach their fellows to worship God in forms natural to their thought and speech rather than those borrowed from another race.

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|-------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|
| 1. His kindness
See to man,
By night, by day,
Gives God. | 3. Now then let us set out
To seek Him
In the way of faith
In the way of His
path! |
| 2. Let us trust Him
then
To give it to us,
Our Lord,
(Jesus Christ is
He). | 4. Let us do as He says,
The Lord;
In the way that He
calls us
To work. |

5. Oh, I will praise Thee
With the organ,
And Thy faithfulness especially,
My God!

In St. Paul's, McGregor, the Bishop recently confirmed 32 candidates, fifteen of whom were adults.

Notable improvements have been made recently to St. James's, Neepawa. A new furnace has been installed in a remodelled basement; the church walls cleaned and kalsomined; and a new lighting system installed.

The infantile paralysis epidemic necessitated the cancelling of some of the Laymen's Banquets this fall. However, successful banquets were held at Dauphin, Birtle, Swan River and St. George's, Brandon. At these banquets the theme of the speakers was "Diocesan Obligations".

The Swan River Ministerial Association has been enlarged to include all ministers in the Valley and women who are engaged in whole-time Church work. The subject chosen for winter study is Faith and Order and, in particular, the matter to come up for discussion at the World Conference on Faith and Order to be held in Edinburgh next year. Books and pamphlets have been obtained from the headquarters in New York for that purpose. At a meeting held in St. James' Rectory, under the chairmanship of Rev. L. Wilmot, an introductory address dealing with the need for organic unity and with the findings of the Lausanne Conference of 1927 was delivered by Canon Nelson Smith. All present expressed a desire for the visible unity of the Church and were deeply appreciative of the large measure of agreement attained by the World Conference of 1927 representing over a hundred churches. As recommended by the Faith and Order Committee of the General Synod "Little Lausanne" conferences might well be held in many other centres with great profit to the cause of Christian unity.



In the last analysis, directly or indirectly, the world has to trace nearly all of its great ethical and spiritual achievements to the Church.

"His Name is called The Word of God" Movement

STANDARD: *Acceptance of The Atonement and belief in the abiding Spirit of Jesus in all who acknowledge Him as Saviour and Lord.*

"If any man would come after me, let him deny himself, and take up his cross, and follow me."—St. Mark 8: 34-38.

In these words our Lord makes it clear that we do not become His disciples involuntarily or inevitably. The desire to follow Him must be born within ourselves before we can become a disciple of the Lord Jesus Christ. Having desired and become His disciples then our Lord states definitely the terms of discipleship: deny yourself, take up your cross, follow me.

Each true disciple has his cross and no two crosses are alike. The taking up of our cross must be carefully considered and willingly undertaken. The Lord Jesus Christ bore His cross alone for each one of us, but to every individual believer He promises "Lo, I am with you always."

In the straight narrow path,
Thou bidd'st me walk by faith;
O grant the grace that hath aided alway.

For details of Bible studies and information of the Fellowship write the Registrar, enclosing postage for reply, Mrs. F. G. H. Williams, 1434 King Street West, Parkdale, Toronto, Ont.

Ronald Scott; Mrs. Harry Thomas, Messrs. Ewers, Coulter, Sutton, Rostron and Thomas (Secretary).

A Lantern Lecture entitled "Three Years on Tristan Da Cunha," was given by Rev. P. Lindsay, in aid of church funds and was very well attended in December.

In January, Mr. Lindsay gave a second lecture in aid of Sunday School funds and this also was very well attended.

Lay Delegates for the year from Manville and Chailey were appointed as follows: Christ Church, Manville, Mr. E. A. Mercer; St. Alban's, Chailey, Mr. Ronald Scott.

ST. SAVIOUR'S, VERMILION

At the Annual Meeting which was held on January 18th the reports from the officers of the parish and the various parochial organizations showed on the whole a very favorable position, gains in the one direction, slight losses in another, but an increasing willingness to face the problems incident to a rich corporate life, in a spirit of unity and faith. Both Churchwardens were re-elected, Thos. Watts and H. R. Parker, B.A., as were also the Vestrymen of 1936, in addition R. J. Bell, G. E. Garland and W. M. Glanvill were elected to take the places vacated by removals during the past year. The Churchwardens were also elected as Lay Delegates to the Diocesan Synod.

W.A.

The Annual Meeting of St. Saviour's W.A. Vermilion, was held in the Rectory on Thursday afternoon, January 7th. Good reports were given, showing a very successful year. Officers elected for the ensuing year were: President, Mrs. W. Leversedge; 1st Vice-President, Mrs. A. Taylor; 2nd Vice-President, Mrs. S. R. P. Cooper; Secretary, Mrs. G. Williams; Treasurer, Mrs. R. J. Bell; Dorcas Secretary, Mrs. H. J. Reid; Junior W.A., Miss G. Bury; Little Helpers, Mrs. H. Scott; Educational and Prayer Partner, Mrs. A. Taylor; U.T.O., Mrs. W. Glanville.

Rural Deanery of Metaskiwin

ST. DUNSTAN'S, BITTERN LAKE

A very happy time was spent at the home of Mrs. D. Duke when the members of St. Dunstan's W.A. met together to celebrate the 21st Anniversary of their organization. During the afternoon, a book entitled "In the Steps of St. Paul," was presented to Mrs. C. T. C. Roper for 15 years' faithful and devoted service as Secretary-Treasurer to the Branch. Mrs. G. J. Baker, the President, made the presentation, to which Mrs. Roper graciously replied. The hostess served a very dainty lunch, which everyone thoroughly enjoyed.

A Corporate Communion in connection with the Anniversary was arranged for Sunday, January 10th, and was well attended.

At the Annual Meeting of St. Dunstan's Church recently held, the following officers were elected: Rector's Warden, Mr. C. T. C. Roper; Peoples' Warden, Mr. M. Butcher; Secretary-Treasurer, Mr. A. Cole; Vestry, Mrs. Ochenor and Mrs. Ramsell, Messrs. G. J. Baker, G. Butcher, C. Howath and J. Hayfield.

Reports presented were quite satisfactory, all obligations having been met. The congregation

will undertake the painting of the church at a favourable date.

The Rector thanked each and everyone for their continued loyalty and support.

ST. LUKE'S, DAYSLAND

Three members from Camrose "happened in" on the "Little Helpers'" Christmas Tree. It was a very cold day, but the welcome we received from the Daysland folk warmed us right through, the glow remains. I may be wrong, but it does seem that friendly folk bring us nearer to the heart of God than anything.

The tree looked so pretty; the little people were so happy; and the Rector and his wife seemed to be enjoying the games as much as the children. We had tea. The children sang. Then some of the tiny tots took their boxes to Mr. Wright, and said the Little Helpers' Prayer. So sweet! How the Master must love them!

Thank you, Mrs. Brittain and all, for a very happy time.

Reports given at the Annual Congregational Meeting of St. Luke's Church were highly satisfactory; all obligations having been met for 1936.

The Rector, Rev. E. V. Wright, in his remarks thanked the congregation for their loyal support, and congratulated them on the many improvements they had made to the church, both inside and out. Plans to improve the church grounds were discussed, and it was definitely decided to dispose of the old buildings as soon as the weather permits.

A very sincere vote of thanks was extended to Mrs. J. H. Burrows for her faithful services as organist.

All retiring officers were re-elected.

LEDUC AND MILLET

The Annual Meeting of the Church and W.A. were held in Leduc during the month and both showed a very gratifying improvement in the general situation at the close of the year. Mr. Young and Mr. Allin were re-elected Wardens and the Vestry of 1936 were also re-elected with the addition of Mr. Roach. For the first time for some years we start a new year with a balance in hand and no liabilities. This is most encouraging.

The W.A. showed their appreciation of their officers of 1936 by re-electing them for 1937 without any change. A larger sum was raised than usual and the members were able to help both Church and Vestry.

A.Y.P.A.

On Tuesday evening the Leduc A.Y.P.A. motored to Edmonton to take part in the Dramatic Festival and Competition at Christ Church Parish Hall. It was a happy and delightful evening full of instruction and interest. We did not return with the Cup.

MILLET

The 'Flu has sadly affected our congregations during January but we hope to see a more normal number attending during the rest of the Winter.

The W.A. held their Annual Meeting on Tuesday, 19th January, and reported an encouraging year's work. While the number in this branch is small they accomplish quite a lot of work during the year. This year Mrs. Heslop is President; Mrs. Moore, Vice-President; Mrs. Brinker, Secretary and Mrs. Thorn, Treasurer. We look forward to the best year yet.

At the Annual Meeting of St. John's Church, held on Thursday, 28th January, Mr. Chapman

and Mr. Dixon were elected Wardens and a Men's Vestry elected of Messrs. Clarke, Heslop, Bear, Mitchell and J. Day. Mr. Mitchell reported that our accounts would show a credit balance owing to a generous donation from an anonymous friend of the parish. This is a great start for 1937 and we are more than grateful for this help.

CAMROSE

Very favourable reports were presented at the annual congregational meeting of St. Andrew's Church, held in the Elks' hall on Thursday, January 21st.

The W.A. report was presented by Mrs. Wallis, J.W.A. report by Mrs. Wright; the Sunday School by the Rector; and the annual financial statement by Mr. F. Stewart, People's Warden. All obligations had been met, and it was a grand feeling to know our church's year had terminated with a small balance.

The following officers were nominated for 1937: Rector's Warden, Dr. H. B. Ness.

People's Warden, Mr. W. D. Dalzell, and are supported by a strong vestry.

Delegates to Synod: Dr. H. B. Ness, and Mr. C. MacDonald.

The Rector, Rev. E. V. Wright, thanked the members of the congregation for their loyalty, and the many kindnesses shown to him, and for the work accomplished during the past year. All reports showed an upward trend. A very happy spirit of unity prevailed throughout the meeting, and after the Benediction, the congregation enjoyed a social hour.

W.A.: On Tuesday, 5th January, we held the annual meeting of the W.A. in the rectory. We would like to have made Mrs. Dalzell our president again for 1937; she was a worthy leader and it was a privilege to work under her.

Our Secretary, Miss Jessie Roper, resigned after seven years of unbroken service. Faithful soul! Can we hear another voice added to our, "Well done!"

Thank you, Mrs. Wallis (our Treasurer), you have done nobly.

Mrs. Haverstock, our Dorcas Secretary, it was splendid having someone keen and interested in charge. Mrs. Wright, Girls' Leader—We know how important this work is, and how capably you carrying it forward. The young are the torch-bearers of the future, the light must not grow dim.

To retiring officers we offer our warmest thanks, to those about to assume fresh duties we give our prayers and loyal support for the coming year.

President, Mrs. H. B. Ness.
Vice-President, Mrs. Gerald Manning.
Secretary, Mrs. R. Fuller.
Treasurer, Mrs. T. Nash.
Dorcas Secretary, Mrs. G. Haverstock.
Prayer Partner and Liver Message Secretary, Miss J. Roper.
J.W.A. Supt., Mrs. E. V. Wright.
Little Helpers' Secretary, Mrs. C. Lear.

The financial report, although brought a thrill, also brought a feeling of deep and sincere thankfulness to God, without Whom we could do nothing.

The W.A. meeting, on 19th January, was held at the home of Mrs. H. B. Ness. In the midst of the usual proceedings, a somewhat different chord was sounded when Mrs. Manning presented Miss Roper with a book—"In the Steps of the Master"—in re-

membrance of years of faithful service as Secretary for the W.A. Her look of surprised pleasure was an eloquent speech, which later evolved into a quiet few words of thanks.

A Message. "So long Thy power hath blessed us; sure it still will lead us on, o'er moor and fen; o'er every difficulty and obstacle; o'er every mood of depression and doubt . . . till the night is gone." Christ says, "I will **never** leave thee," and He is faithful Who promised. How stormy the seas, and how tossed the boat until Christ comes on board! Then—peace; peace which the world can neither give nor take away. The whole world with its nations and armies, its powers and forces, is impotent before the One figure Who stands in quiet dignity before the hearts of men and says, "Peace be unto you." All we need is ears to hear.

Rural Deanery of Jasper

ST. MARY AND ST. GEORGE JASPER PARK

The Christmas services, held over two days and coming on 27th December instead of upon Christmas Day, marked the conclusion of the Archdeacon's service in the parish—a service which the more endeared to all of us an already esteemed and popular priest.

On a bitter December day a blizzard raged through the valley as we laid to rest all that is mortal of a stalwart pioneer of the parish—Margaret (Mrs. Harry) King; the howling tempest, like frustrated demon, reminded us the more forcibly that she has attained peace, perfect peace. We grant that, and are glad of it, but it will be long before her place among us is filled, if ever. To her husband, bereft of most of heart and life, sincere sympathy.

After a very restful holiday the vicar returned early in January to resume his duties, we hope, with a renewed vigour that will keep him long in his stride. To him the interim correspondent yields the pen.

After returning from his holiday the vicar wishes to take this the first opportunity of expressing his appreciation to the vestry for carrying on during his absence, and to congratulate the parish generally upon the continuance of the weekly services.

"I was shocked most deeply to learn of the passing of Mrs. Harry King, one of the earliest members of the congregation. Her interests in church and parish activities were many and varied, particularly was she devoted to the choir, being a member for some twenty years. Her passing comes as a great shock to us all; although we realized that she had been enjoying but indifferent health for some time past. We shall continue to remember her and her cheery presence for many years to come—in fact the personality of Mrs. King will never be far from St. Mary's parish."

"To her husband we express our sympathy in his great loss. We shall miss her greatly, but what our loss compared to his? A devoted wife, a sincere Christian woman has passed into the great unseen world. May God give peace to her soul."

Almost the first duty that the vicar performed upon his return was to lay to rest another member of the congregation in the person of Gladys (Mrs. Leslie) Glavin, another member of the choir. Although of recent association with us, her interest

and service were none the less devoted. In the north country for many years she laboured as an officer of the Salvation Army, fulfilling her office with zeal and devotion, and she came to us full of spiritual experience which we hoped would be continued in our own parish. But the great God Who rules our destinies called her home to service nearer to His Person. To her husband we express our sympathy and pray that comfort may be given him in his great sorrow.

Confirmation classes will begin at the beginning of Lent if a sufficient number offer. Names of possible candidates to be kindly sent to the vicar at the earliest possible moment.

MAYERTHORPE AND DISTRICT

The store-keeper who never took stock would soon find himself in a hopeless muddle. Probably he does not like stock taking. It may be irksome, but it is very necessary. So also is spiritual stock-taking. It is not pleasant because it generally reveals a large shortage of goods. But it is absolutely necessary. Lent, which begins on Feb. 10th, is an excellent time for spiritual stock taking.

During the season of Lent week-night services will be held each Wednesday evening at 8 o'clock in Mayerthorpe.

The Lord Bishop has arranged to hold Confirmation Services at Mayerthorpe, Stanger and Onoway Whit-Sunday, May 16th. Confirmation classes are being held at Mayerthorpe, Lily Lake, Padstow, Lisburn and Stanger. Your prayers are asked for those who are preparing to receive the gifts of the Holy Spirit.

January is the month for reports and statistics, and although no statistics can measure spiritual growth—which is the aim and end of all our endeavours—yet they may indicate a lively spirit in the parish. The statistics for the past year give us cause in many cases to “thank God and take courage.” Yet there is no room for complacency. Many are outside who should be inside and many are far too indifferent to spiritual things. We cannot sing “Onward Christian Soldiers” in an arm-chair by the fire-side!

Some of the finest and most difficult work in the parish today is being done by those devoted workers who give much time and care to the teaching of the children, both in our larger centres, and in districts such as Lonira and Lisburn, where church services are few and far between. Difficulties are many and encouragements few, but “God is not unrighteous that He will forget your works and the labour that proceedeth of love.”

The vicar receives a good many papers and magazines such as “The Church Times” and “St. Martin’s Review,” and is always glad to pass them on to any who would like to read them. He has also several popular books by well known writers such as Studdert Kennedy and H. V. Morton. If any parishioner would care to borrow any of the books mentioned below the vicar will be only too glad to lend it:

“Food for the Fed-Up.” “The Wicket Gate.” “Rhymes.”—(Kennedy.)

“In the Steps of the Master,” “In the Steps of St. Paul.” (Morton.)

“Christ’s Message.”—McCormick.)

“The Christ of the English Road.”—(Two Wayfarers.)

ONOWAY

The annual parochial meeting was held on Friday, January 15th. Mr. Turnbull consented to continue as Rector’s Warden and Mr. H. Galliford was re-elected as People’s Warden. Reports were given of the various organizations: W.A., A.Y.P.A., Intermediate Girls, Junior W.A., and the Sunday School.

The Vicar spoke of the value of the Summer Camps and of the Spiritual as well as physical benefit derived from them and urged members of the congregation to do their utmost to support the Camps in the coming summer.

Mr. Turnbull then thanked all those who had given their services for the Church during the past year.

W.A. Owing to severe weather there were very few members present at the annual meeting. It was therefore decided to postpone the election of officers for the coming year until our next meeting on February 11th. The secretary gave a satisfactory report of the year’s work.

J.W.A. The Juniors held their annual meeting on January 6th. Maggie Ledger was elected as secretary.

Holy Baptisms. Alice Kate Pillage, on Jan. 2nd, at Rich Valley.

Holy Matrimony. James Muirhead and Ruby Empson, at Brookdale, on January 19th.

James Flynn and Dorothy Rose, of Calahoo, at Onoway, on January 26th.

EDSON AND ST. PAUL MISSION

Christmas services in Edson were exceptionally well attended. There were about 80 communicants at the midnight service on Christmas eve, and a large number at the morning services.

The Sunday School Christmas tree party was held on Tuesday, December 22nd, there being a full attendance of children, who had a most enjoyable time.

On Thursday, January 7th, the W.A. held their annual meeting, which was well attended. Mrs. F. C. Glover was re-elected as president, Mrs. E. Broughton as treasurer; Mrs. H. A. Tucker was elected as secretary and Mrs. Dobson as vice-president; Mrs. Geo. Harrison as Dorcas secretary. A telephone bridge was arranged for February 2nd.

The Rev. C. G. Austin left for Edmonton on Monday, January 11th, to spend three weeks under medical supervision, owing to continued ill-health. There were no services on Sunday, January 17th, as the epidemic of influenza was so widespread as to necessitate closing both churches and school. The service for the morning of January 24th was also cancelled, but one is to be conducted by Mr. H. A. Tucker in the evening; and the Rev. W. Elkin of St. Paul’s Mission is expected to take services on January 31st.

Owing to the influenza epidemic, there has been little or no activity in other branches of church organization.

Rural Deanery of Wainwright

WAINWRIGHT MISSION

The annual meeting of the parishioners of Wainwright took the form of a supper convened by the wife of the People’s Warden, Mrs. Moore. A bountiful supper was served, Mrs. Moore being assisted by the wives of the vestrymen. Immed-

ately after dessert reports were read and the financial position stated. The election of officers then took place, resulting as follows: Vicar's Warden, Mr. M. G. Cardell; People's Warden, Mr. S. Forryan; Vestry, Messrs. Moore, Wilkins, Horn, Chesterman, Lissimore, Smart.

It came somewhat as a surprise to most people to see in cold figures the actual amount of support given to the Vestry by the W.A. We are indeed grateful for this and hope that the new year will bring increased envelope offerings so that the W.A. funds can be released for other purposes. Mr. Lally, while unwilling to act as Vestryman, volunteered to act as Envelope Secretary, and to work the system up to greater efficiency.

All other organizations had good reports which evoked praise.

The W.A. held its election of officers on the 20th. Mrs. Hart, re-elected president; Vice-president, Mrs. Taylor; secretary, Mrs. S. Forryan; executive, Mrs. Bean, Mrs. Lally and Mrs. Shearer. The meeting closed with steps being taken towards making the first venture of the new year.

The annual meeting at Irma showed that while all obligations had not been met much good work had been done. Quota to stipend was larger than 1935, congregations good and communions more frequent. During the year the church changed from a mere shell, and by dint of perseverance will soon be complete. It is now lined inside, sided on the outside, and double floored and we look forward to painting both inside and out as soon as the winter is over. Again we must say "thank you" to the W.A. of Irma for all the help they have given, both financially and also co-operating with the working parties.

Battle Heights. Even with congregations crippled with sickness and accident Battle Heights have done remarkably well in 1936. Quota to stipend was larger than it had been for some time. The W.A. doing their share both in providing for the social side and assisting the Vestry. The reports from the annual meeting show that the work was not easy but the results justified the efforts. We hope for better general health among the congregation this year. Given the co-operative spirit of 1936 we can look forward to 1937 being a banner year.

Jarrow. This little mission has more than justified its existence in 1936, and while the financial showing is not large there has been a good deal of real loyalty shown. Numbers are small but results compare favourably with the other missions. Owing to the smallness of numbers the W.A. had to close down but individual members carried on some of the work and the social side was not forgotten entirely.

Correction: Holy Baptisms, November 29th, 1936, Robert John Gregson, Percy Neil Wilkins.

HOLY TRINITY, TOFIELD

The W.A. held their annual meeting in church, on Thursday, January 14th, at 2:30 p.m. The minutes were read, and confirmed, after which the financial report was given, which was acclaimed as being very satisfactory indeed. Mrs. Robinson, who for the past few years has sold Christmas cards, handed in just short of twelve dollars (the profit on the sale). Ten of which was to go to the building fund and the rest to the Junior W.A. It was a very nice sum, and must have meant a lot of work. Thank you Mrs. Robinson. Mr. McCarthy (the People's Warden) then addressed the

meeting at length and thanked the ladies on behalf of the Vestry and congregation for the loyal support they had given the church in the past. The election of officers then took place, and the same were elected for 1937 as in 1936. Arrangements were made for the making of a quilt for our India girl, and it was suggested that a meeting be held at the home of Mrs. Wallis, on Wednesday, Jan. 20. Arrangements were also made for a bridge and whist drive to be held in the Institute Rooms, on Tuesday, January 26th, at 8 p.m. After this the meeting adjourned and all the members stormed the United Church manse, where a tea was being held. The next meeting of the W.A. will be held at the home of Mrs. E. Malcolm, on Thursday, February 4th, at 2:30 p.m.

The Junior W.A. held meetings on Saturday, January 16th, at the home of the Supt., and their annual meeting in church, on Thursday, January 21 (after school). The Secretary-Treasurer (Miss Edith Robinson) read the report and the financial statement. Pledges and dues have been met, contributions made to other funds, and there was still a small balance in the bank at the end of the year. Covering the work—Clothing and toys were sent to the Social Service; work bags were made for the same purpose, and some sewing had been done for the bazaar held in December; and a bale sent toward the clothing of our Indian girl. Examinations taken, both Diocesan and Dominion, have been mentioned in previous issues of the Messenger. The next meeting of the Juniors is to be held in Church on Thursday, January 28, at 3:45 p.m.

The choir presented the cantata, "The Nativity of Christ," at Lindbrook, on Sunday, January 10, and we hear that it was very much appreciated. We wish, at this time, to thank all those who loaned cars to convey us to and from their destination. We are now hard at work practicing our operetta, "The Lost Child of the Manor," which we hope to present in the Variety Theatre, round about the 5th or 6th of February.

Owing to the recent cold snap, the congregation at the various points, with the exception of Lindbrook, called services off this month.

ST. MATTHEW'S, VIKING

The annual meeting of the Parish of St. Matthew's was held on January 17. The reports presented by the Secretary-Treasurer, and by the W.A. and Sunday School, proved highly encouraging. The Vicar announced that his wardens for 1937 was to be Mr. Harry Lawes. Mr. J. Phillips was elected People's Warden. To the Vestry were elected Messrs. H. Rollans, J. Bird, F. Miller, D. Scott, A. Cary, M. Chedou, and Mrs. A. Cary and Mrs. F. Miller. Members from the mission points will be elected later. As Lay Delegates to Synod were appointed, Messrs. J. Bird, H. Lawes, H. Rayment, with J. Lawes and J. Ashwell as substitutes.

The following officers were elected at the W.A. annual meeting, held on January 11th:

President, Mrs. Matthews; Vice-Pres., Mrs. Cary, Secretary, Mrs. Scott; Treasurer, Mrs. Riley; Dorcas Secretary, Mrs. Miller; Little Helpers Sec., Mrs. Phillips. Delegates to the Diocesan Annual Meeting, Mrs. Scott and Mrs. Miller.

Play for the Imperial Lumber Company Bridge Trophy has begun under the auspices of the W.A. The trophy, a handsome silver cup, is competed for annually.

The annual Christmas party for the Sunday

School was held on December 31st, and was, as usual, a great success. There were more children present than ever before, to enjoy the games, short programme, supper, and visit from Santa Claus. Mrs. Phillips and several members of the W.A. planned and managed the party.

Sunday Schools have been started in the districts of Cromer and Iron Creek. Before Christmas the Sunday School in Viking acquitted itself splendidly in an oral examination. All the pupils gained excellent marks, and reflected credit not only upon their own perseverance and attention, but also upon the great devotion and patience of their teacher, Mrs. Gillespie.

News has just reached us of the sudden death in Victoria, B.C., on January 24, of Mr. R. F. Kelcey. No one who has ever had any connection with the Church in Viking can fail to be moved, for we have lost our good friend. We are thankful to have known him, thankful that the burden of his illness has been lifted from him, and pray that comfort may come to those he has left. May his soul rest in peace.

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